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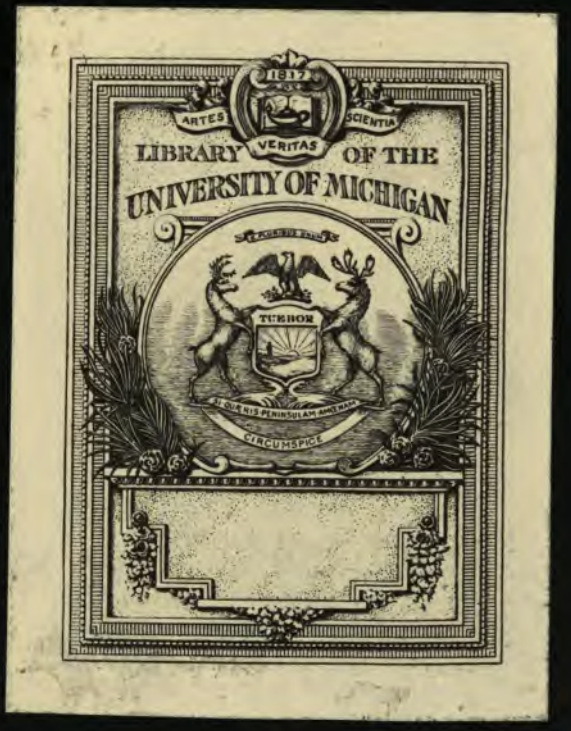
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The English Theological Library

General Editor

Frederic Relton A.K.C.

Vicar of St. Andrew's, Stoke Newington

With General Introduction by

The Lord Bishop of London

MAXIMS OF PIETY

AND OF CHRISTIANITY

By THOMAS WILSON D.D.

LORD BISHOP OF SODOR AND MAN

A NEW EDITION WITH PREFACE AND NOTES BY

FREDERIC RELTON A.K.C.

VICAR OF ST. ANDREW'S, STOKE NEWINGTON

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GENERAL INTRODUCTION

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THEOLOGY is concerned with setting forth the truth of God as He has revealed it in His Word to His Church. This truth needs new application to the conditions and circumstances—intellectual and social—of each generation. As various problems arise in the world of man, various aspects of God's truth receive additional emphasis and explanation. Theology grows according to the growth of human knowledge. It brings out of the treasure-house of Scripture "things new and old."

A student of theology who wishes to gain accurate knowledge on any particular point, must refer to the time when that point was forced into prominence by some movement or tendency of thought. At such times men's minds, with the full force of their intelligence and their learning, were directed to the full investigation of a question which pressed for immediate solution. At such periods a subject was fully studied and thought out. It is only when we are in contact with minds to which these subjects were of vital importance that we feel their full significance.

Broad lines were laid down, after full discussion, and large principles emerged. These have become permanent possessions, and are even regarded as commonplaces. But we do not feel their force when we read them in a compendium. We only lay hold of ideas as we lend ourselves, in some degree, to the process by which they were acquired. It is for this reason that text-books can never be quite satisfactory. They need to be vitalized by some knowledge, however slight, of the original writers whose thoughts they summarise.

It is the object of the "English Theological Library" to select works of the chief English theologians which may serve to illustrate their methods, and represent the chief ideas which they enforced. It is inevitable that many of these works are of a controversial nature. It is scarcely too much to say that most men have become theologians in spite of themselves. They have read, and meditated, and taught, till some tendency of popular thought ran counter to their ideas. They were bound to face this fact, to penetrate more deeply into the foundations of their own belief, and then to state their results and give their reasons at every stage. They had to make good their own position against opponents who often owed their importance merely to the fact that they had a strong body of floating opinion behind them. One part—often an ungrateful part—of their work was to clear away partial conceptions which rested on no solid basis. They had to destroy before they could begin to build. Even in our own day we

have need to learn the temper and method in which a controversy may be conducted so as to substitute accurate thinking for vague opinions, or prejudices which have their root in the desire to maintain an existing system rather than to seek for the truth.

The "English Theological Library," as it advances, will not only put forth standard works of English theology, but will illustrate the history of the great crises of the English Church. In many cases it is difficult to select, among the voluminous writings of a theologian, a particular work which adequately expresses his ideas. But a collection of detached passages is dangerous, as it necessarily depends upon the opinion of him who makes the extracts, and reduces formulated results and *obiter dicta* to the same proportions. It is better to read one complete treatise than a number of quotations. It is only so that it is possible to gain a knowledge of the writer and of his method. In theology, above all other subjects, it is the intellectual temper of the writer which inspires confidence in his conclusions.

English theology is penetrated by the same spirit as distinguishes the English character in other branches of literature. It is strong in sound and massive learning, and has never had reason to separate itself from other departments of English thought. It has no style of its own, and is not expressed in technical language, nor clothed in special phraseology. Its great products rank among the noblest specimens of English prose,

and its literary merits are of a very high order. It may be read by readers of every class. Doubtless the forms of appeal to the popular consciousness vary in every age, and methods which once were powerful soon grow antiquated. But pulpit oratory, after all, lasts longer than other forms of oratory, and the roll of English preachers has produced finer examples of eloquence than exist elsewhere.

The strenuous pursuit of truth, sobriety, high thoughts, commanding power of expression—these are great qualities. They are all to be found in the books which are to be issued in this series. Introductions and notes will serve to bridge over the gulf which must always to some degree separate the thought of the past from the thought of the present. It is better to read one great book than a series of little books. It is better to seek for the truth where its issues were most seriously felt, than to rest content with tabulated arguments in its favour. Theological students will profit by contact with great minds. It is for their guidance especially that this series is designed. They would gain in power to face the problems of our own time if they were better acquainted with the great heritage of the past, and were animated by the same spirit as their predecessors, whose lot was cast in no less difficult days.

M. LONDON.

PREFACE TO BISHOP WILSON'S MAXIMS.

I.

To do justice to the life of Bishop Wilson would exceed the limits of a preface, and I am, therefore, content to refer the reader to the life by Mr. Keble, in the *Anglo-Catholic Library* edition of the works. It is in two large octavo volumes, and contains a great deal of new and original matter. There is also a life by Clement Cruttwell, the first editor of the collected works, and a close personal friend of Bishop Wilson, prefixed to the folio and quarto editions. Reference may also be made to the vivid sketch by Canon (now Dean) Farrar, "Wilson, the Saintly Preacher," in the *Classic Preachers of the English Church* (First Series, 1877); and to the equally vivid sketch of the religious and social condition of the Isle of Man, of the Bishop's Palace (with its dungeon, among other things), and of the relations between the spiritual and secular power, in Mr. Hall Caine's *Deemster* (the *Manxman* I have not seen).

The following brief summary of the life of Bishop Wilson will put the student in possession of the salient facts and dates. Thomas Wilson was born at Burton, near Neston, in Cheshire, in 1663, was educated at Chester, and afterwards at Trinity College, Dublin, which he entered in 1682 as a sizar, having Jonathan Swift as a contemporary there. In 1686, on St. Peter's day, he was ordained deacon by the Bishop of Kildare (Moreton), and in 1689 priest by the Bishop of Chester (Stratford). Leaving Ireland, he took the curacy of Newchurch, in Winwick, under

Dr. Sherlock, the rector. In 1692 he became chaplain to Lord Derby, and tutor to his son, Lord Strange, and thus began his long intimacy with the family at Knowsley. In 1697 Lord Derby[1] gained for him the nomination to the bishopric of Sodor and Man—indeed, forced him to take it. The see had been vacant for four years, and the king insisted upon Lord Derby filling it up, since the nomination rested with him. The Archbishop (Tenison) gave him the degree of Doctor of Laws; he was consecrated early in 1697; refused to hold an English living *in commendam*, as was only too common then, and even down to the early years of the present century; and sailed for his island diocese, there to remain till his death, fifty-eight years later.

The record of the episcopate is a very full and long one. The diocese had been neglected, and there were arrears to be made up. The Episcopal house was in a state of great dilapidation. But there was the work to be done, and he did it. "There he married,[2] there his children[3] were born, and there he lived for fifty years a widower. He threw himself with love and diligence into all his duties. He preached, he visited, he practised a free and genial hospitality; he indulged his benevolent heart in the largest charity; he built, he planted, he restored churches; he improved the agriculture of the island; he promoted parochial libraries; he made efforts to found colleges, and to elevate the theological standard of his clergy; he drew up the *Principles and Duties of Christianity*, the first book in the Manx language; he laboured in season and out of season, and won the love of all good and honest men" (Farrar, *loc. cit.*, p. 115 *sq.*).

[1] The Knowsley family have always been closely associated with the Isle of Man.

[2] He married Mary Patten, of Warrington, in 1698. It is probably one of her sisters that is referred to as "Sister Patten" on p. 110. Mrs. Wilson died 1704.

[3] Of his four children one only lived to grow up, Thomas, born in 1703 (the *second* Thomas, for the eldest son also bore this name), who married his cousin, and became rector of St. Stephen's, Walbrook, prebendary of Westminster, and sub-almoner to the king (George II.).

The record of his episcopate is not an eventful one, in the ordinary sense of the term. In its way it was stormy. Church discipline was a very real thing in the Isle of Man in those days, as the readers of Mr. Hall Caine's books will remember. All kinds of offences against the laws of God and man were visited with punishment in the form of warnings, penances, and excommunications. Not going to church, sleeping in church, shaving during church time, playing with a dog in church, swimming a duck and a spaniel on Sunday evening, playing the fiddle on Saturday evening, as well as darker and coarser sins and crimes, were all dealt with. The number of cases of immorality that came before the Bishop was very large. They were troublesome too, involving sometimes a conflict between the spiritual and the local quasi-independent temporal power, until at last the Bishop's enforcement of spiritual discipline resulted, as it did in the case of Calvin's rule in Geneva, in an organized opposition, culminating in the imprisonment of the Bishop. The whole story is miserable, and throws a flood of light upon some of the *Maxims* dealing with affliction, trial, suffering, conflict of authority, fidelity of allegiance to righteousness, etc. These were evidently wrung out of a much tried and sensitive spirit, consoled, however, by the consciousness of duty done, and of loyality that could not, and did not, fail to meet with its reward. Castle Rushen, which still stands, with the cell in which Bishop Wilson was imprisoned, was, however, to him no "Doubting Castle." In that dark and dank dungeon he was treated like a felon, his very letters being stopped; yet he spent his time in prayer for those who were thus despitefully treating him, and in making his translation of the Bible into the Manx language. After this time of storm and stress, the sunshine once again cheered him, and he died in 1755, in a good old age, full of years and honour, though not of riches. He thrice declined an English bishopric, saying to the Queen on the last occasion, "I will not leave my wife [*i.e.* his see] in my old age because she is poor."

Cruttwell says of him (*Works*, 2nd ed., p. 57 *sq.*): "He was well acquainted with the Latin, Greek, and Hebrew languages.[1] In the younger part of his life he had a practical turn. He had studied and practised physic with success. For some time after he settled there, he was the only physician in the island, keeping a shop of drugs for general use, which he distributed, as well as his advice, gratis; but when some gentlemen of the faculty came to settle on the island, he gave up to them that part of the practice which alone could conduce to their emolument– attendance on the rich, but the poor he kept always to himself.[2] He was an able mathematician, an excellent botanist, and if we view him as a farmer, we find that by a judicious and successful cultivation, from the ecclesiastical demesnes (which before his coming to the island produced little or nothing) he in a few years fed and clothed the poor of his diocese. . . . He was the divine, the scholar, and the gentleman. . . . He was so great a friend to toleration, that the Papists loved and esteemed him, and not unfrequently attended his sermons and his prayers. The Dissenters too attended even the Communion Service. . . . A few Quakers who resided on the island visited, loved, and respected him."

One interesting relic of Bishop Wilson remains still in London, and is not generally known. The dark coloured steps at the entrance to St. Paul's Cathedral came from the quarries in the Isle of Man, and were the gift of the bishop.[3]

In the midst of an evil and perverse generation, he walked blamelessly; in an age of great carelessness and indifference, he was sincere and humble and true; in a time of comparative laxity in Church ideas, he maintained the dignity and the beauty of the English Church thought and life. He and a few others shine like beacons in that desolate waste of the eighteenth

[1] Cruttwell prints an ode written in imitation of Horace, *Odes*, i. 14.

[2] This may have been the original link of sympathy between Cruttwell and the Bishop.

[3] *Lives of Eminent Christians*, by Richard B. Hone; Parker, 1833.

century. It is true, as Canon Overton has shown, that that century was not quite so bad as it was formerly supposed to be.[1] There were oases in the desert. There were good men and true, whom now the whole world delights to honour. They handed on the torch of truth undimmed to the generation that came after them, and it is to their unwearying labour and their saintly devotion that we owe the greater glory that became possible in the century, of which we are in many ways so justly proud.[2]

II.

In the Preface (1869 to *Culture and Anarchy*, Matthew Arnold wrote, at length, of Bishop Wilson's *Maxims*. After referring to his own copy, bearing the date 1812, and stating that he knew of no copy besides, and believed the book to be no longer one of those printed and circulated by the Society for the Promoting of Christian Knowledge, he proceeds thus: "But Bishop Wilson's *Maxims* deserve to be circulated as a religious book, not only by comparison with the cartloads of rubbish circulated at present under this designation, but for their own sake, and even by comparison with the other works of the same author. Over the far better known *Sacra Privata* they have this advantage, that they were prepared by him for

[1] Overton, *Life and Opinions of Wm. Law*, p. 449, *sq.*, and Abbey and Overton, *History of the Church in the Eighteenth Century*. Reference should also be made to *The English Church and its Bishops*, 1700-1800, by Chas. J. Abbey (2 vols., 1887), a work, I fancy, not so well known as the two former cited, but quite as necessary to the student, as filling up gaps in the history of that period.

[2] The following is a list of his works:—*Instructions for the Better Understanding of the Lord's Supper; Instruction for Indians; Short Observations for Reading the Historical Books of the Old Testament; Private and Family Prayers; Form of Consecrating Churches, Chapels, Churchyards, and Places of Burial; Parochialia; Maxims of Piety and Christianity; Form of Prayer for the Herring Fishery; Form of Excommunication; Form of Receiving Penitents; Instructions for an Academic Youth; Catechetical Instruction for Candidates for Holy Orders; Sacra Privata; History of the Isle of Man; One Hundred Sermons.*

his own private use, while the *Sacra Privata* were prepared by him for the use of the public. The *Maxims* were never meant to be printed, and have on that account, like a work of, doubtless, far deeper emotion and power, the *Meditations* of Marcus Aurelius, something peculiarly sincere and first-hand about them. Some of the best things from the *Maxims* have passed into the *Sacra Privata*. Still, in the *Maxims*, we have them as they first arose; and whereas, too, in the *Sacra Privata*, the writer speaks very often as one of the clergy, and as addressing the clergy, in the *Maxims* he almost always speaks solely as a man. I am not saying a word against the *Sacra Privata*, for which I have the highest respect; only the *Maxims* seem to me a better and more edifying book still. They should be read, as Joubert says Nicole should be read, with a direct aim at practice. The reader will leave on one side things which, from the change of time and the changed point of view which the change of time inevitably brings with it, no longer suit him; enough will remain to serve as a sample of the very best, perhaps, which our nation and race can do in the way of religious writing. . . . On a lower range than the *Imitation*, and awakening in our nature chords less poetical and delicate, the *Maxims* of Bishop Wilson are, as a religious work, far more solid. To the most sincere ardour and unction, Bishop Wilson unites, in these *Maxims*, that downright honesty and plain good sense which our English race has so powerfully applied to the divine impossibilities of religion; by which it has brought religion so much into practical life, and has done its allotted part in promoting upon earth the kingdom of God."

"With ardour and unction religion, as we all know, may still be fanatical; with honesty and good sense, it may still be prosaic; and the fruit of honesty and good sense united with ardour and unction is often only a prosaic religion held fanatically. Bishop Wilson's excellence lies in a balance of the four qualities, and in a fulness and perfection of them, which makes this untoward result impossible. His unction is so perfect, and in such happy

alliance with his good sense, that it becomes tenderness and fervent charity. His good sense is so perfect, and in such happy alliance with his unction, that it becomes moderation and insight. While, therefore, the type of religion exhibited in his *Maxims* is English, it is yet a type of a far higher kind than is in general reached by Bishop Wilson's countrymen; and yet being English, it is possible and attainable for them" (*Culture and Anarchy*, vi. *et sqq.*).

It seems almost incredible that a book so highly thought of, and spoken of, by so distinguished a thinker should, nevertheless, be almost unknown. Arnold, in a note to the quotation just made, says that the S. P. C. K. has since 1869 republished the book. In this I fancy he was mistaken, and should have referred to the edition in the collected works of Bishop Wilson (edited by Mr. Keble), or to the reprint of Keble in slightly altered form, and without notes, by Parker & Co. in 1870. It was, therefore, determined that this long neglected work should appear among the earliest issues of the *English Theological Library*.

The *Maxims* were first edited by Clement Cruttwell, and appeared as part of the collected works published in two volumes, quarto, 1781. I have worked from the one volume folio edition of the collected works (*i.e.* the second edition) published in 1782, which is identical in its contents with the two volume quarto of 1781. Clement Cruttwell was originally a doctor, but his work on the writings of Bishop Wilson led him to take Holy Orders. What relationship (if any) existed between Cruttwell the editor, and Richard Cruttwell, the printer, I have not been able to discover. In 1789 Cruttwell issued a duodecimo edition of the *Maxims*, with a preface, in which he says: "The Maxims, here offered to the publick, contain so many just and important observations, drawn from the purest sources of wide experience and religious truth, that a republication of them in the present form will, we trust, meet with a favourable reception. They seem to have been originally designed by our truly venerable

Prelate, for private use, and were first published in the complete quarto edition of his lordship's works. It is with a view of extending their salutary influence that they are now printed separately; and being thus brought more within the reach of readers of every description, it is to be hoped they will be more generally perused, and of course promote, in a greater degree, the best interests of mankind.

"The utility of such concise rules for the conduct of life is obvious; and the alphabetical order in which these Maxims are arranged renders them still more useful, as they may be so readily consulted upon all occasions.

"A Manual of this sort will be found extremely proper for young persons, and for those whose engagements leave them but little leisure for reading. Such may now have before them, in a small compass, the most select counsels of prudence and the most valuable precepts and admonitions of piety, to which if they pay the requisite attention, they will have reason to bless the memory of the excellent Bishop Wilson."

And in the preface to the folio edition of the *Works* (1782) Cruttwell says: "The maxims of Piety are at the same time Proverbs of Wisdom."

All these early editions were printed by R. Cruttwell of Bath, and sold by C. Dilly of the Poultry, London.

The original MS. of the *Maxims* is in the possession of Sion College, London, and "consists of two very small books numbered 5 and 6 by Dr. Wilson." It was in fact his common-place book, and into it he entered extracts from books he was reading, and also his own thoughts in their germinal and fresh form. It is true that a good deal of it has passed into the *Sacra Privata*. It is also true that more of it, and especially those parts that deal with texts of Scripture, has passed into his edition of the Bible, with notes, published also in Bath in three volumes quarto. The edition I have consulted is dated 1785. The order, therefore, of the original MS. is purely one of chance, arising out of his daily work and meditation. In some few instances in it Maxims follow

one another in logical sequence, but they are very few. Cruttwell evidently felt the impossibility of publishing the MS. as it stood, and, therefore, arranged the matter in sections in alphabetical order, according to his idea of what that meant, and it meant *e.g.* putting self-denial under D, and printing it SELF-DENIAL, an arrangement that would hardly commend itself to our generation, accustomed, however unconsciously, to the observance of Cutter's rules. When the Oxford editor (John Keble) issued his edition as part of the collected works, with life, in seven volumes, he determined to print the MS. *literatim et verbatim*, and the reader can there find the original order, with all the contractions, etc., to delight him, or to puzzle him. There are also appended some very useful notes, many of which I have found to be of great service. The smaller edition of 1870 followed this general arrangement, but printed the text without contractions and notes. But it suffers from the practical impossibility of finding a passage when wanted. Twelve hundred detached and brief passages needed some arrangement, as Cruttwell felt. Cruttwell, indeed, had made large omissions, and had not included anything like all the matter in his edition, and the first duty, therefore, of the present editor was to carefully collate the two editions, and to secure first, that nothing was omitted, and secondly, that nothing was repeated, because the MS. itself contains a good many "doubles." Substantially the headings and divisions of Cruttwell have been retained, though I have used a large discretion in the matter of arrangement, with a view to simplicity and clearness. And the cross-references should enable the reader to bring together all that is in the book bearing on the same question.

The notes are of two kinds. Those that simply elucidate the actual text, by giving the meanings of words, or by printing quotations in full, as generally in the *English Theological Library*, because experience shows that references are not looked up, whereby a large part of the author's meaning is lost, and his intention frustrated; and secondly, those that indicate either sources of fuller or later light upon the subject of the *Maxims*, or,

in a very few cases, and those with great reluctance, criticism of the subject-matter of the text. I have tried to discover the sources of all the quotations, and have succeeded, I hope, in the majority of instances; but in the cases in which I have failed, the particular place of the quotation is not of very great importance.

The light thrown upon the passages of Scripture that are treated throughout the book is in very many cases unexpected and useful. It makes us glad that Keble collected all that was valuable from the three quarto volumes of the Bishop's edition of the Bible, which has not been republished since its first issue. There is not of course minute or learned exegesis. The day for that had hardly come. But there is spiritual insight, a different and a rarer quality in an interpreter. And it may be worth while noting that in no instance, so far as I have observed, have later discoveries interfered with Bishop Wilson's comments, which leads one to suspect that the scholarship of the writer, though rarely visible, was really deeper and wider than we should gather from a casual glance at the work. It would not do to assume that the authors quoted represent, even typically, the range of Bishop Wilson's reading. Because it is quite clear, from what we know from other sources, that some of his favourite authors are not quoted by name here at all. Let two instances suffice. I was struck more than once, in reading the text for purposes of annotation, with the close resemblance both in diction and thought between some of the *Maxims* and the *Serious Call* of William Law, and have drawn attention to the most striking of these in the notes. We know how highly Wilson thought of the earlier writings (at any rate) of the great non-juror. The *Serious Call* and the *Christian Perfection* were constant companions and great favourites. Or again: he had a keen relish for the writings of Erasmus, and these have left their mark upon the *Maxims*, though only two passages are avowedly quoted from that many-sided scholar, whose works have not apparently the same interest for our generation that they had for earlier ones.

But to go back for a moment to the study of Holy Scripture. Whatever other books Bishop Wilson did, or did not, know, he knew his Bible, and knew it well, and knew it all through. The book of *Ecclesiasticus* in the *Apocrypha* is quoted several times in the *Maxims* (and there are copious notes on the other deutero-canonical writings in the Notes on the Bible), which was a rather rare thing in those days, rarer even than now, when the *Apocrypha* has fallen into practical oblivion, save for a patient and praiseworthy small band of students.

The ordinary Canon was at his finger ends, and that not only so that he could quote it, but so also that he could quote it well. It had become part of himself, and he falls sometimes, apparently unconsciously, into its phraseology and style. His knowledge is not of a curious order, but all through practical. The words are living words, and they must bear on life. This was the great secret of his power. It was his view of religion, than which "when made a duty nothing is more easy" (*Maxims*, p. 121). No wonder that Dr. Johnson said of him, "To think on Bishop Wilson with veneration, is only to agree with the whole Christian world. I hope to look into his books with other purposes than those of criticism, and after their perusal not only to write, but to love better." Wilson, says Matthew Arnold again (*Literature and Dogma*), is great by having the sense of practical Christianity.[1] It is in the hope that this little book of his, so long neglected, may attract many, as it attracted Matthew Arnold, and Dr. Johnson—two men of very different literary and spiritual qualities—that it is now republished. To the preacher, it should afford both matter for thought, and also valuable aid as to method; to the student, it should open up, not only a pathway into the particular aspects of ideas and manners and customs that distinguished

[1] The whole passage is worth quoting. "Hooker is great, by having signally and above others the sense in religion of history, and historic development. Butler is great, by having the sense of philosophy. Barrow, by having that of morals; Wilson, that of practical Christianity."

the eighteenth century, but also into the abiding and human realities that are independent of all centuries: to all, it should recall its great central thought, that the life of the spirit is the highest we have, and the one, therefore, that should dominate all else, because this is the very life of God Himself. Bishop Wilson lived this life, and so could write and preach of it. He learned much from books, but he learned more from the workings of the Spirit in his own heart, and conscience, and conduct. He stood at the centre of things, and viewing them thence, saw them in their true proportions and nature. Men who thus live, and who thus write, are never out of date. They are few in number, but in that elect band Thomas Wilson has his indisputable place.

I have to thank my friend, Dr. Harvey Goldsmith, for much kindness and patience in assisting me in proof-reading, and verification of references and quotations.

F. R.

MAXIMS
OF PIETY AND OF CHRISTIANITY.[1]

Adam.

All right to eternal happiness was lost in Adam.

Ad Aulam.[2]

2 Chron. xv. 1, 2. "The Lord is with you, while ye be with Him."

See also *2 Chron.* xix. 2.

Advancement.

Advancement which comes not from God must needs be dangerous. How many are raised to high posts in the Church by the instigation of the devil, that their fall may be more dismal.

[1] The title, *Maxims of Piety and of Christianity*, is the one used by Cruttwell in his original edition, published with the sanction of Bishop Wilson. That used by Mr. Keble, *Maxims of Piety and Morality*, in his edition in the Anglo-Catholic Library, is the one prefixed to the original MS. in Sion College. Mr. Keble notes that "Maxims of Piety and Christianity" occurs in the body of the MS., apparently as a kind of sub-heading. The original published title has been retained in this edition in preference to that of Keble, as expressing more accurately the scope of the work, considering how large a part of it deals with definitely Christian morality and doctrine, and also because it is the one by which the book is already best known. I can find no evidence in favour of Keble's assertion, that Cruttwell's original edition bore the title, *Maxims of Piety and Morality*. In the two volume quarto of 1781, in the one volume folio of 1782, and in the one volume 12mo of 1789, the better known title is used. Cf. Preface.

[2] Ad Aulam, lit. "to the palace" or "to the court," *i.e.* to the people belonging to the court. A comparison of the passages quoted will indicate the point of the maxim. "And the Spirit of God came upon Azariah, the son of Oded: and he went out to meet Asa, and said unto him, Hear me Asa, and all Judah and Benjamin: the LORD is with you, while ye be with Him: and if ye seek Him, He will be found of you: but if ye forsake Him, He will forsake you" (*2 Chron.* xv. 1, 2). "And Jehu, the son of Hanani the seer, went out to meet him (*i.e.* Jehoshaphat), and said to King Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD" (*2 Chron.* xix. 2). Punishment is the fruit of disobedience to a Divine command, or the neglect of a Divine promise.

If God raises a man, He is engaged by His goodness to support him, to prevent his fall, or to raise him again.

Afflictions.[1]

Afflictions bring us the nearest way to God.

If God gives fortitude and patience in affliction, it is a certain mark of His care and love.

Afflictions are preventative[2] of sin, correct the corruption of nature, are an exercise of grace, a conformity to Christ, a mark of adoption to a sincere Christian, an assurance of God's love, and a preparative for heaven.

Those whom God loves, He weans from the affections for this world by afflictions.

Whatever befals us by means of the creatures;[3] whether we suffer by the injustice of men, or from any unforeseen accident, it proceeds from God, either to restrain us by fear, or to draw us from sin out of mercy; or to punish us in this world, that He may not be obliged in justice to do it in the next. When we turn a deaf ear to these, it is God, Whom we refuse to hear.

Afflictions are always useful, especially when they oblige us to have recourse to God.

The Divine goodness has appointed afflictions to be the portion of His own children, to make them fond of the love of God, Who will make them more than amends for all the miseries they can suffer here.

Afflictions should oblige us to think of the justice of God, Whose goodness will not suffer Him to afflict any but such as He finds sinners. We need not fear applying this consideration to ourselves; but it may be rashness in doing it to others.

Afflictions both the righteous and the wicked suffer. The one is better for them, the other worse.

[1] Cf. CALAMITIES, COMFORTS, CONSOLATION, CROSS, DEJECTED SPIRIT, DEJECTION, DISCONSOLATE, LOVE OF GOD, RESIGNATION, SICKNESS, SUFFERING, TROUBLES.

[2] *i.e.* preventive. Preventative is an old but incorrect form.

[3] "Creatures," *i.e.* beings or persons created by God as His agents. All Divine acts of this kind are mediate and not immediate. For a wider use of the word compare *e.g.* Bacon, in the *New Atlantis*, "God's first creature was light." Cf. note 4, p. 29.

If God permits any evil to happen to us, it is because that very evil is our good.

We know not what we lose, when we pray to be delivered out of afflictions, because God always increases His consolation and grace as afflictions abound. *2 Cor.* i. 5.[1]

God will never forsake His servants, though He suffers them to be afflicted for a season.

Increase of labours will be attended with an increase of rewards. God will bring His faithful servants the easiest way (for He takes no delight in our affliction) to happiness; therefore afflictions in such a measure are absolutely necessary. "All things work together for good to them that love God."

Afflictions may make men esteem us less; but God loves us more, if we bear them with patience and holy submission.

Afflictions are never intolerable but when we see them in a wrong light; as the effects of others' malice, of our own folly, of chance, of destiny, etc.; but look upon them as from God, a Father, etc., and all will be easy.

We ought to judge of the greatness and danger of our disorder by the violence of the medicine, which our unerring Physician is forced to make use of. Let us beware, lest, endeavouring to leave the Cross, we forsake Him, Who was for our sake fastened to it.

Afflictions, temptations, dangers, etc., are necessary to awaken in us that faith, which is too apt to fall asleep in the midst of an undisturbed prosperity. It is then we are most sensible how much we stand in need of God, when He withdraws His favour and the light of His countenance, and when we are under the apprehension of evils, or feel them.

Happy is that condition which forces us to trust only in God, and to be in the hand of His providence. Afflictions dispose us to pray; and we are sure to want nothing, if we find God in prayer.

How good is God in permitting afflictions, since it is only to force us to seek for rest, and ease, and peace in Him for ever.

[1] "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Afflictions, poverty, etc., do not make men wicked, but they discover, they show, what men are.

St. Mark v. 26.[1] What a mercy it is to be forced to turn to God by misfortunes, affliction, sickness, or the ill-usage of men!

Afflictions are designed, by a gracious God, to do that for us, which we are not able to do for ourselves. They are a proof of our being within the care of a Father, Who cannot be pleased with our ruin.

Afflictions and calamities. Many and many a soul has dated its salvation from some happy calamity.

Affliction and joy together. This is a secret and privilege peculiar to faith and the Gospel. *1 Thess.* i. 6.[2]

Alms.[3]

He Who makes use of the beggar's hand to ask our charity, is the very same from Whom we ask our daily bread, and dare we refuse Him when we have to give?

The duties of charity are acts of justice, since God requires them, and because we are members of the same Body, and beholden to one another.

Our alms should be, in some measure, proportioned to our substance and to our sins.

Prov. iii. 27.[4] Alms are due in justice; but we are at the same time the greatest gainers.

To give to pious uses is to put out our money to interest upon the security of God Himself.

God has not made all men equally rich, that by His grace in the hearts of men He may provide for all, and that men may have opportunities of exerting their charity, and working out their own salvation, by helping others. God has put the portion of the poor into the hands of the rich, to try their fidelity;

[1] "And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

[2] "And ye became followers (imitators, R.V.) of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost."

[3] Cf. CHARITY, MEMBERS, POOR, RICHES.

[4] "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it."

and the spiritual portion of the rich into the hands of the poor, that members of the same Body may love and depend one of another. And he that wrongs the poor, wrongs himself most, by withholding their portion or part. A day will come when we shall be reduced to an equality. Quesnel,[1] *2 Cor.* viii. 13,[2] etc.

Ambition.[3]

To be solicitous to better the condition of so very short a life (unless obliged to it by the plain appointment of God) savours very little of a true Christian faith.

By such as are ambitious, everything is accounted just that is advantageous.

Anarchy.

What commonwealth
Can justify its name, where subjects may
Command, and princes dare not but obey?[4]

[1] Pasquier (Paschasius) Quesnel was born in Paris, July 14th, 1634, and died in Amsterdam, Dec. 2nd, 1719. A disciple of the Sorbonne, he entered the congregation of the oratory in 1657, was ordained priest in 1659, and in 1662 appointed director of the seminary of the congregation in Paris. He is best known by the work whence the quotations made by Bishop Wilson are taken, *Réflexions morales sur le Nouveau Testament*, which went through many editions, and of which an English translation appeared in four volumes, 1719-1725. A second translation was published in Bath in 1790 in two volumes. He also edited the works of Pope Leo the Great. His work on the New Testament was at first very much admired, and the Pope himself wished to patronise the author. But the Jesuits extracted from the notes one hundred and one propositions proving him to be a Jansenist (as his edition of Leo proved him to be a Gallicanist), and they persuaded the Pope to condemn the book. He was banished from Orleans, and when he refused to sign the famous anti-Jansenist declaration in 1685, had to flee for his life to Brussels. Here he was arrested, thrown into the archi-episcopal dungeon, but after four months' imprisonment escaped, and died in 1719, an exile in Holland. The *Reflections* is now a rather rare book, but is full of suggestive thought.

[2] "For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality: as it is written, He that had gathered much had nothing over: and he that had gathered little had no lack."

[3] Cf. CONDITIONS OF LIFE.

[4] *Psyche*, from which many of the poetical extracts in the *Maxims* are taken, is a long poem of 30,000 lines, written by Joseph Beaumont, D.D. (1616-1699). He was master of Peterhouse (1663) and Regius Professor of Divinity. *Psyche* was written after his ejection, as a Royalist Fellow, from Peterhouse, whence he retired to his old home at Hadleigh. Beaumont is also known for his controversy with Henry More, the Cambridge Platonist, and as an artist of some merit. He used his artistic skill in adorning the altar at Peterhouse with scenes from the Bible, but these have now perished. The lines on Anarchy occur in Canto iii. stanza 157.

Angels.[1]

The poorest has them for his guard, greater than those of an eastern monarch.

Anger.

He that says that he designed no offence, and that he desires to be at peace, if he says true, should take immediate care to repair the offence which he has given, though unadvisedly.

Antichrist.

Irreligion. Let us adore God in these dispensations, waiting for the manifestation of the good, which God will bring out of these great evils.

Apparel.[2]

Religion only recommends modesty, and condemns singularity.

All such dresses are forbidden, which incite irregular desires.

Singularity may be blameable, but modesty in dress is not singularity, though the world be never so extravagant.

Appetite.

We need but taste a pleasure a very little while to become a slave to it.

Atheism.[3]

Josephus, speaking of the Jewish nation before its destruction, saith, there never was a more atheistical generation (γενεὰ ἀθεωτέρα). They despised the laws of men, and made a mock of the laws of God, and those that published them; made no difference betwixt good and evil: a sure presage of a near desolation.

The true reason of the growth of atheism is the glaring light of the Gospel, which discovers plainly that there are torments appointed for the wicked. Wicked men, the more plain this is, the more industrious they are to shut their eyes, to hearken to any thing that persuades them that this may not be, till God gives them up to a reprobate mind.

[1] Cf. CHRISTIAN PRIVILEGE. [2] Cf. CLOTHES. [3] Cf. INFIDELITY, SIN.

Atheists.[1]

Every man that does not believe that he ought to obey God, is an atheist, let him call himself what he will.

A contempt of God, and of religion, do necessarily undermine the peace of every nation, and hasten its destruction.

No surer proof that the majority are atheists, than when sins against men are punished with severity, and those against God scarce taken notice of.

All such as reject Jesus Christ are atheists, according to St. Paul; "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (ἄθεοι ἐν τῷ κόσμῳ).[2]

Atonement.

The offering such condition to the party offended, as he shall judge proper to accept, for the offence committed, and sufficient satisfaction. Thus Jesus Christ offered to God such satisfaction as He was pleased with, for the sins of mankind.

Attributes of God.[3]

The angels rejoice in the excellencies of God, the inferior creatures in His goodness; sinners only rejoice in His mercy and forgiveness.

Authority.[4]

All authority comes from God originally, and, therefore, does never lose its rights in those whom He hath clothed with it.

St. John xix. 11.[5] In what hands soever lawful authority is lodged, we ought to look upon it as our Saviour did, as coming from above.

[1] Cf. DEIST, SOCINIAN.

[2] *Eph.* ii. 12.

[3] Cf. HAPPINESS. The study of the Attributes has unfortunately gone out of fashion. The best book on them is Samuel Clarke's Boyle Lectures on *The Being and Attributes of God*, which may some day be included in the English Theological Library. Charnock is also worth looking at. But the study was very wide-spread in the eighteenth century.

[4] Cf. CONSCIENCE, MINISTER, PASTOR.

[5] "Jesus answered" [Pilate], "Thou couldest have no power at all against Me, except it were given thee from above."

It is necessary that one should sometimes forget that he is a superior, and to remember that he is a brother.

He that is convinced by a lawful authority, is convinced by reason; for reason bids us, in many cases, to submit to the determination of authority. See "Reason and Authority Compared," *Trapp's Sermons*, vol. i., Serm. i.[1]

Authority, power, greatness. Nothing will distinguish a great man from the poorest slave, at the tribunal of God, with Whom there is no respect of persons, so much as the severe punishment the first will receive for the abuse of their power, etc., and the allowances the latter will have made them for the circumstances they lay under.

Authority; Pastor. Men generally look upon the advantage, the pleasure, the honour of commanding; that is, of having other people under their care. Would they look upon it as a charge, that is, of having other people's faults to answer for, as well as their own, it is probable they would not be so fond of power and authority.

Awakening Questions.

Have you ever seriously asked yourself, What shall I do to be saved?

What assurance have I that I am in a state of grace or salvation?

Backsliding.

He that intermits his duties, will either lose the faculty of doing them, or will have the pain of recovering it.

Baptism.[2]

The Holy Spirit at Baptism takes possession of us, and keeps possession, till men grieve Him; then He forsakes us, and an evil spirit succeeds.

[1] Joseph Trapp (1679-1747) was the grandson of the well-known Puritan commentator, John Trapp. He was a Fellow of Wadham, manager for Sacheverell at the famous trial, Vicar of Christchurch, Newgate Street, joint Lecturer at St. Martin's in the Fields, and Professor of Poetry at Oxford (1708-1718). Students of William Law will remember his reply to Dr. Trapp. See Overton's *Life and Opinions of William Law*, pp. 293-304.

[2] Cf. IMAGE.

By Baptism we contract and oblige ourselves, all our life long, to complete and perfect the image of Jesus Christ in ourselves.

The blessings and excellencies of Baptism (*Col.* ii. 11, 12)[1]:— It separates us from Adam, and engrafts us in Christ. It is a resurrection from sin to grace. It discharges us from the debt owing to the justice of God, by our sins, now fully satisfied by faith in the sufferings and death of Christ. It cancels the law of death and malediction, which was against us. In Baptism our sins did indeed die, and were buried; but the seed and root remain in us. These we are to mortify all our lives long.

The Beatitudes.

What new kind of religion is this? Will not most Christians say, What strange doctrine is this? *Acts* xvii. 19, 20.[2] Why verily if the Son of God had not revealed it, etc., a thousand objections would have been made.

Blessed are they that mourn—for the dangers that surround us, for the contempt of God Whom we love, for the many sad occasions of sorrow.

Blessed are they that mourn; that is, who are troubled at everything that they believe displeaseth God.

Blindness.

Blindness in spiritual things is the just and natural punishment of a carnal life.

Books.

Books have their fate from the capacities of their readers, or rather from their principles.

Brazen Serpent.[3]

Brazen serpent, designed not only to take away the pain, but the very poison that caused it. So the Cross of Christ is not

[1] "In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead."

[2] "And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know, therefore, what these things mean."

[3] Cf. Cross.

only intended to ease the conscience for past guilt, but to root all sin out of the soul; to crucify sin with the affections and lusts.

Business.[1]

Employment. People generally lay the fault wrong: there is no employment that obliges a man to sin.

Nothing is more difficult than to converse[2] much with oneself.

The worldling, the man of business, the man of pleasure, and too often the man of learning, are all moved by the same secret spring, namely, the satisfaction men find in forgetting themselves.[3] It is, therefore, their great concern to be always busy, let the business be what it will, lest leisure should leave them at liberty to think of what may come hereafter.

We have but one great business, that which God has assigned us to do; all others are included in that. Let us be faithful in our proper business, and resigned as to the success; to be anxious for that, is the effect of self-love, self-will, and pride.

No business is innocent, which hinders us from minding our salvation, and making that the great business of life.

Calamities.[4]

1. They exercise the good, in trying them, in strengthening them, and making them exemplary.

2. They chastise offenders, and are either a scourge to punish sins, or to prevent them. We complain of oppression, of our laws being trampled on, of arbitrary government; are we wiser than our Physician?

3. Calamities are punishments; even, as such, these are good; justice[5] requires that sin be punished; the good of society requires that offenders be stopped in their career of mischief; and lastly, it is for the good of the sinner himself, if he be hindered from more wickedness and a greater damnation.

[1] Cf. CONDITION OF LIFE, DIVERSIONS, LEARNING, ORDER, RETIREMENT.

[2] Converse, in the sense of to be familiar with.

[3] Cf. note 4, p. 65.

[4] Cf. AFFLICTIONS.

[5] To these three functions of law—the satisfaction of justice, the well-being of society, and the reformation of the offender—which were practically all that were recognized in the eighteenth century,—more recent thinkers would add a fourth, law as an educational force. It holds up an ideal, both by positive and negative enactments, and calls on men to strive after it.

If, therefore, I am good, I may conclude these calamities are to exercise[1] me; if an offender, to correct and recover me; if wicked, to punish me.

Our uncorrected manners require a lasting scourge. We are impatient. Are we or our Maker to have our wills done?

Calamities are always good, both in their original[2] (which is from God) and in their end, either to exercise[1] the good, to chastise offenders, or to punish the wicked.

When we pray for the removal of public calamities, we should first lay aside the sins that are the occasion of them.

People too often consider the calamities themselves, rather than the sins which have drawn them down.

Call to the Ministry.

A lawful call gives good ground to hope for mercy at the great day, and the grace of God in the meantime.

Calumny.[3]

A Christian runs greater hazard from commendation than from an unjust calumny.

Cares.[4]

Riches. It is not always great and crying sins that create a forgetfulness of God, and a contempt of His laws; very often the cares of the world extinguish our faith, etc.[5]

Casuist.

Interest, a decisive casuist; removes scruples; is easiest consulted; readily hearkened to. After all, though it may be consulted, it ought not to govern or determine by itself.

Casuistry.[6]

Cases of conscience. Men too often consult casuists only to justify, if possible, their own corrupt inclinations.

[1] Exercise, in the sense of to train, or to discipline.

[2] Original = origin. Cf. "Their great Original proclaim."—*Addison.*

[3] Cf. CONTEMPT, FAULTS, MINISTER, REPROACHES.

[4] Cf. RICHES.

[5] Cf. The Parable of the Sower. "The care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful" (*St. Matt.* xiii. 22).

[6] Cf. CONSCIENCE. Casuistry is the application of general moral rules to particular cases. The standard English works are Jeremy Taylor's *Ductor Dubitantium*, and Sanderson's *The Conscience.*

Catholic Truths.

It is a great delusion to receive the dictates of a party, or the opinions of private men, for Catholic truths, without examination.

Charity.[1]

A sincere and universal charity, the most certain rule never to be wanting in what we owe to others.

It is charity to love and pray for all, especially your enemies.

Where love abounds, faith increaseth. A test (*1 Thess.* i. 3).[2]

True Christian charity sees things in the same light that God does. He can, and perhaps will, make a change for the better the next moment. Grace does not hinder us from seeing faults; but it teacheth us to bear with them in submission to the designs of Providence; not to be surprised at the corruption of the world; to see the good as well as the bad; to consider our own faults; to think what trouble or offence we have given to others; and to consider the obligations we have to God. What hast thou that thou hast not received?

If, for want of charity to the poor, I shall be shut out of heaven, I need no other argument to persuade me to give alms: I was an hungred, and ye gave Me meat, etc.

The poor work miracles every day: we give them, and they give us treasure in heaven.

Nothing must hinder our loving our neighbour; many things may justly hinder familiarity with him.

We never despise others, but when we do not know, and think of, ourselves.

Whoever shows mercy to men, will certainly find the same from God.

The word has acquired a somewhat evil connotation, hinted at in the text, but all ethical teachers, from Aristotle onwards, have recognized the positive value of the science. It rests ultimately upon the growing inspiration of the Spirit as the moral enlightener of the world. It becomes dangerous when it lowers the standard of duty instead of raising it, and it is this danger to which Bishop Wilson alludes in the text.

[1] Cf. CHRISTIAN CHARITY, CONDEMN NOT, HEAVEN, INHERITANCE.

[2] "Remembering without ceasing your work of faith and labour of love and patience of hope in our Lord Jesus Christ."

The gift of charity is from God; a gift more precious than all the world, because it prepares us for the reception of all other blessings.

That person who is not concerned that his brother should not perish, is in great danger of perishing himself.

What a large stock would the poor have to the fore, if Christians would but lay by for them all that they lay out in unnecessaries: nay, if they were but to have all that Christians lay out in sin and vanity, in pride, intemperance, etc., to comply with evil customs, etc.! And, in good truth, I cannot see how any Christian can make amends, such as will be accepted of God, for all his idle expenses; but by giving to the poor in some way proportionable to the money he has misspent, and what he has by him.

If you fancy that your love of your neighbour is to go no farther than desert,[1] consider what your condition is like to be, if God shall so deal with you; that is, according to your desert.

St. Luke vi. 34.[2] In cases of necessity, all things ought to be, as it were, in common amongst those who possess Christ in common upon earth, and who are to possess Him in heaven, as their joint inheritance.

Charity to the poor. He that makes his own imaginary wants a reason for not giving to the poor, will never want pretences for his covetousness.

Charity, or love of our neighbour. It is not so much our neighbour's interest as our own that we love him. St. John makes it the sure mark of a spiritual resurrection. "We know that we have passed from death unto life, because we love the brethren."[3]

Signs of want of charity. An aversion to their company; satisfaction in hearing them evil spoken of; a joy in their misfortunes.

[1] *Ham.* Good my lord, will you see the players well bestowed? Do you hear? let them be well used. . .
Pol. My lord, I will use them according to their desert.
Ham. God's bodykins, man, much better: use every man after his desert, and who should 'scape whipping? Use them after your own honour and dignity: the less they deserve, the more merit is in your bounty. (*Hamlet*, Act ii. sc. 2.)

[2] "And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again."

[3] *1 St. John* iii. 14.

Charity (*1 Cor.* xiii.).[1]

SUFFERETH LONG. Beareth the imperfections of others, without vexation; waits for their amendment without impatience, and begs it of God without being weary.

IS KIND. Good natured, far from creating needless trouble to any one.

ENVIETH NOT. Rejoicing in the happiness of others, and contented that others be preferred before her.

IS NOT RASH.[2] Does nothing without consideration and order.

IS NOT PUFFED UP. Labours to forget herself, is little in her own eyes, and can easily bear a superior.

DOTH NOT BEHAVE HERSELF UNSEEMLY. Never looks on others with scorn, but always finds out something in others, for which she may value them.

SEEKETH NOT HER OWN. Maketh her neighbour's interests her own; and is ready to sacrifice her own to his.

IS NOT EASILY PROVOKED. Never loses her tenderness for her neighbour, however much she hates the sin; and, therefore, does not easily take fire.

THINKETH NO EVIL. Does not entertain groundless suspicions, but readily perceives what is good in others.

REJOICETH NOT IN INIQUITY. Whatever advantages she may reap from it, being always most concerned for the honour of God, Whom all iniquity dishonoureth.

REJOICETH IN THE TRUTH. In the knowledge of the truth, however difficult to be practised; loves goodness in everybody, and is pleased when it is embraced.

BEARETH ALL THINGS. With all with whom she converseth; never calling for, or accusing, the divine vengeance of being too slow.

BELIEVETH ALL THINGS. Knowing that the authority of God is equal in all things, even in the most difficult duties of loving our enemies, whom we are to believe the best of.

[1] Cf. ENEMIES, FORGIVENESS, SCHISM.

[2] "is not rash." The quotation is from the A.V. margin.

HOPETH ALL THINGS. Both from the power of God, and from the love she bears to others.

ENDURETH ALL THINGS. Rather than break the unity of the Church, or that her neighbour should be offended, and driven into sin.

WILL NEVER FAIL. Will never have an end, because it is that bond which unites us to God, and to one another in heaven.

FALSE CHARITY. To leave people in their sins, for fear of awakening them and making them uneasy.

Charms.

Charms are a kind of magic[1] which the devil gives life to, though not visibly present, and produces some effects which shall gain credit to them, and delude men into a fondness for them.

Prosperity. It is too sure a sign that God is angry with those whom He suffers to prosper by means,[2] which He Himself has cursed.

Children.

Parents. Riches. No inheritance can supply the want of a virtuous education.

You love your children, therefore you would leave them rich; that is, you would leave them in a state of life that shall be a temptation and a snare to them, and fill their minds with sinful lusts. Our Saviour loved the young rich man, and for that reason He bade him sell all that he had and give to the poor. Have you the same love for your children that Christ had for this man? No, sure.

Put you on the same just thoughts of the world which Jesus Christ had, and which you will have when you come to die; and you will tell them, That riches are a snare, and that they hinder us from loving God and our neighbour; that they are hastening to a state in which the world will signify nothing to them; that all

[1] Bishop Wilson is not the first, nor will he be the last, who has considered magic to be a real thing, though Satanic in origin. The idea was a very common one with the early Fathers. See an interesting discussion, from another standpoint, in the article in *Hellenica* on the Greek Oracle, by F. W. H. Myers.

[2] The "means" are of course the magical charms referred to in the previous paragraph.

that indifference[1] for God and holiness is owing to the wrong opinion which men have of the world, and to their valuing it too much; that it corrupts the heart, blinds the understanding, and leads to ruin; that no man can see his true interest, or follow it, but he that is dead to the world.

Christ and the World.[2]

To be a Christian and to be loved by the world is a paradox, which the Gospel does not allow of (*St. John* xv. 19, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you").

Christianity, or the Sum of the Gospel.[3]

Jesus Christ came into the world, to form unto Himself a people that should wholly depend upon God, and placing no confidence in any earthly support and comfort, should be after another manner rich, after another manner wise, after another manner noble, after another manner potent; in one word, after another manner happy; designing to attain felicity, by the contempt of those things which are generally admired.

A people that should be strangers to filthy lusts, by studying in this flesh the life of angels; that should have no need of divorce,[4] as being able to mend or to bear all manner of evils;

[1] "indifference." The word is used in its modern, and not in the Prayer-book, sense of "neutrality," as, *e.g.*, "truly and indifferently minister justice," where it = impartially. The word had already acquired its later meaning in the time of Jeremy Taylor.

[2] Cf. WORLD.

[3] Cf. IMAGE.

[4] The teaching of Erasmus (adopted by Bishop Wilson) on this point is worth noting. It does not deal with the question of the lawfulness or otherwise of the granting of divorce by the State. It takes simply the ideal Christian ground—"as being able to mend or to bear all manner of evils,"—as an illustration of the love that never faileth, and that can forgive and forget even the deepest wrong that can exist between husband and wife. That this still needs enforcement a simple reference to the treatment of Guinevere by Arthur in Tennyson's *Idylls* may suffice to shew:

"And all is past, the sin is sinn'd, and I,—
Lo! I forgive thee as eternal God
Forgives: do thou for thine own soul the rest."

This, with all my love for Tennyson, I have never been able to accept as the expression of the meaning of God's forgiveness, which would have taken back Guinevere after her repentance, and given her the chance of trying once again to be the king's

"Helpmate, one to feel
My purpose, and rejoicing in my joy."—*Guinevere.*

The maxim enunciates the Christian ideal, which, if followed, though it would involve much possible self-sacrifice and great patience, would save much scandal and sin.

that should be wholly ignorant of oaths, as those who will neither distrust nor deceive anybody; that make not the getting of money their business, as having laid up their treasure in heaven; that should not be transported with vain glory, because they refer all to the glory of Christ alone; void of ambition, as disposed, the greater they are, so much the more to submit themselves unto all men for Christ's sake; should avoid wrath, much more revenge, as studying to deserve well of those that deserve ill of them; that should be so blameless as to force infidels to speak well of them; that should be born again to the purity and simplicity of infants; that should live, like the birds of the air, without solicitude; among whom should be the same concord as among the members of the same body; where the abundance of one should supply the wants of another, and the evils of some be mitigated by the good offices of others; who should be the salt of the earth; as a city on an hill, conspicuous to all that are about them; whose abilities should make them forward to help others; to whom this life should seem vile, death desirable; fearing neither death, tyranny, nor the devil, relying upon the invincible power of Christ alone; who should live as if every day were their last, and as if they wished for that day, when they shall enter upon the possession of a true and lasting happiness (Erasmus).[1]

DESIGN OF CHRIST AND CHRISTIANITY. To free us from the power and tyranny of sin, the devil, and our corruptions.

The great end and design of Christianity is, the restitution of mankind to the love of God, from which they are fallen, by mortification, humility, self-denial, and taking up the cross. Its design and mystery is, to restore us to the favour of God, by restoring us to His image,[2] in which we were created, but

[1] The whole passage (which is taken from the *Ratio seu methodus compendio perueniendi ad veram Theologiam*, Basle, 1520, pp. 41-43) is inspired by the teaching of the Sermon on the Mount. The deeper side of the Christian life is enunciated in the next paragraph, which goes on from the Sermon on the Mount to the question of sin and atonement, and the indwelling of the Spirit. Bishop Wilson was no mere ethical teacher, but recognized that ethics, to be of any real value, must be based on a full and living faith, both subjective and objective. This is abundantly illustrated by the many maxims under the word CHRISTIAN.

[2] The "image of God" is a favourite thought with Bishop Wilson. May we add to it the companion idea of Bishop Westcott, that man is made in the image of God, and is intended to grow into His likeness. (See *Commentary on Hebrews.*)

are since fallen. In order to this, it proposes to us the remission of our sins, the aids of the Holy Ghost, and eternal happiness after death.

To root out sin, and to destroy the kingdom of the devil.

Christians.[1]

Be not ashamed of being a Christian.

It is an invaluable blessing to be within the pale of the Church, —a Christian. But then the crimes a man commits in that state are greater, and more is expected from him.

It is necessary to be Christians (*i.e.* to govern ourselves by motives of Christianity) in the most common actions of our life.

To be a Christian is to follow the rules and precepts delivered by Christ, to love what He loved, and to despise what He despised, etc.

A Christian ought to be such in the whole action of his life, as well as in the acts of religion.

Few people consider that they are Christians.

A man without Christianity cannot but be in a state of doubt, confusion, fear, distrust, etc.

"Do not the publicans the same?" A man who finds nothing in his life but what may be found in a Turk or a heathen, will find at last that his Christian name will be of little use unless to condemn him.

Christians indeed. In vain do we bear the name of believers, if we do not live like believers.

Character of a Christian. He endeavours after holiness; lives not in the practice of any known sin; gives the whole praise of this to God, and to Jesus Christ, Who obtains this grace for him and for all Christians; lives as in God's presence; conversation[2] unblameable; makes the Holy Scriptures,

[1] Cf. SAINTS, UNDERSTANDING, WORLD.

[2] "Conversation" is here used in the old sense of "behaviour," "manner of life" (*ἀναστροφή*). The Revised Version has uniformly and rightly discarded the word, because of this change of meaning. Life is something more than talk. For the more familiar and modern use of the word, see CONVERSATION.

and particularly the example of Christ, the rule of his faith and manners.

Christian Charity.[1]

Christian charity does instruct us to love, and, as far as may be, to benefit all mankind.

Christian Constancy.[2]

For having learned their due contempt to throw
Upon those interests and baits which make
The biassed hearts of men unmanly grow,
And cowardly sin's sneaking bye-paths take,
In spite of all the world which dares say No,
He in the King of Heaven's Highway will go.[3]

Christian Duties.

Take care to practise the duties of your station and condition; patience in adversity, content in poverty, humility in prosperity, a forgiving temper when at variance, watchfulness in the midst of temptations, to avoid vexation in going to law.

Christian duties are founded on reason, not on the sovereign authority of God,[4] commanding what He pleases. Suffering becomes sinners, therefore we are commanded self-denial; to be thankful for favours, etc.; to fear what is truly dreadful, to rejoice if it is for something which we have reason to be glad at. God cannot command us what is not fit to be believed or done, with respect to the condition He has placed us in; all His commands being founded in the necessities of our nature, and to make us more happy than we could possibly be without them.

Christian Faith.

Christian faith makes future good things present, eases temporal evils, gives us a contempt for the pleasures of this world, and gives us a foretaste of the joys of eternity.

[1] Cf. CHARITY.

[2] Cf. RESOLUTION.

[3] Beaumont's *Psyche*, canto xxiii., stanza 26. Cf. note 4, p. 5.

[4] This should be taken in connexion with the self-limitation of God, Hooker's *First Law Eternal*. "That order which God before all ages hath set down with Himself, for Himself to do all things by." "Nor is the freedom of the will of God any whit abated, let, or hindered, by means of this; because the imposition of this law upon Himself is His own free and voluntary act" (*Ecc. Pol.* I. ii. 5). God does command what He pleases, but He has been pleased among other things to endue us with reason and wisdom akin to His own, so that we may understand the reasonableness and wisdom of His commands.

Christian Liberty.

Deprive not yourself of it, indulge not scruples, and dread libertinism;[1] some have run from one to the other. Serve God, and be cheerful.

Christian Motives.

It is necessary to govern ourselves by motives of Christianity in most common actions of our lives.

Christian Mysteries.[2]

Christian mysteries, in great mercy, revealed for our use, not for our curiosity. Christ's Divinity, that we might worship Him without idolatry, etc.

Christian Perfection.[3]

Christian perfection attained, as all other perfections, by degrees, so that a Christian is not to be disheartened by his imperfections.

God suits His graces to our present condition, and accepts of our endeavours after holiness, though often interrupted, provided they be sincere.

The way to advance in Christian perfection is, to make Christian reflections upon every occurrence of life, and to endeavour to improve by them.

Christian perfection consists not in having no failings, but in the resisting them always; and victory, in not consenting to them.

Neither does it consist in doing extraordinary things, but in doing common things after a Christian manner.

One does not become holy all at once: do not run before grace. He that does not advance, certainly goes backwards.

God commands unlimited holiness (thou shalt love the Lord thy God with all thy heart), that He may proportion His rewards to the greatness of our endeavours.

[1] Cf. note 3, p. 86.

[2] Cf. MYSTERIES. "Mystery," properly a divine secret once hidden, but now revealed. This is the only technically and theologically accurate, as well as scriptural, use of the word.

[3] Compare on the whole question, William Law's *Treatise on Christian Perfection*, and his *Serious Call* (ed. Canon Overton, pp. 21, 22, 96, 298).

The meanest of God's servants will be happy, but some will be more happy.

All that we can do (morally considering our weakness, temptations, etc.) is the measure of our duty.

Christian Privilege.

As you are a Christian, you are the peculiar care of your Redeemer, and under the guardianship of His good angels.

Christian Religion.[1]

To follow our own will, our passions, and our senses, is that which would make us miserable in this world. It is for this reason, and that we may have a remedy for all our troubles, that Christianity obliges us to submit our will, our passions, and our desires to the will and law of God.

An invincible proof[2] of the truth of the Christian religion, that Jesus Christ foretold exactly whatever should happen to Himself and the Church, and that His doctrine should prevail over the powers of the world, and against the very corruptions and inclinations thereof, not by force, but by suffering, and by the Word and Spirit of God alone.

The Christian religion consists in performing worthily the duties we owe to God, our neighbour, and ourselves.[3]

One of the greatest proofs of religion is this, that no man ever found a perfect certainty on the side of irreligion.

Christian religion is plain and easy to be understood by all such as are desirous to understand it.

The most unlearned can believe and embrace what God has made known to us, through the grace of God; and without this,

[1] Cf. CHRISTIANITY, END OF MAN, RELIGION.

[2] The value of this proof has been much neglected of late, though it is beginning again to be recognized through the study of New Testament prophecy, and especially of the prophecies of our Lord Himself concerning the Passion, Resurrection, and Destruction of Jerusalem. Cf. Blass's *Philology of the New Testament* (Macmillan), in which he demonstrates the almost certainly early date of St. Luke's Gospel, and inferentially, therefore, the reality as prophecies of the predictions of the Roman invasion. Blass's parallel of the prophecy of Savonarola (p. 41 *sqq.*) should be carefully noted.

[3] We may compare with this the well-known dictum of Swedenborg, better known, perhaps, than anything else he has written: "All religion has relation to life, and the life of religion is to do good."

the most learned know nothing to any good purpose, and are as far from the kingdom of heaven as the most ignorant.

A Christian, who leads a Christian life, knows enough to carry him to heaven and happiness; and a good scholar, who leads a useless or a wicked life, is in the very way to hell.

The true wisdom is to know, to fear, to love, and obey God; this was the wisdom of all such as are now in Paradise. Study you to be saved, and, when you die, you will find that you were wiser than those that have read and written many books, and were not wise for themselves. Envy not the pains, nor the learning, of those that are thus foolish.

The end of Christianity is, to perfect the human nature by a participation of the Divine.

Church.[1]

Church on earth, the only way to that in heaven.

The Gospel represents the Church as a people who should take up the cross, renounce the world, and all worldly maxims and policies, and even themselves; who should despise the pomp, the wealth, and pleasures of the world, and only glory in their sufferings, their poverty and mortifications, and in their good works; who should bring unbelievers to Christ's yoke, by mildness, by humility, and the exercise of a sincere charity.

The Church is called a vineyard, because it is a place of labour, in which no man ought to be idle.

PALE OF THE CHURCH. The mercy of God, where there is faith, sincerity, and good works, can make good all canonical defects; but this should not encourage men to despise the favour of being in a sound part of the Christian Church, which only has a right to the promises and the Covenant, which are inestimable.[2]

[1] Cf. YOKE.

[2] This should be compared with Hooker's treatment of the same question, in the *Ecclesiastical Polity*. See especially Book v., chap. lvii. 4, 5 (ed. Bayne: Macmillan). "For all receive not the grace of God which receive the sacraments of His grace. Neither is it ordinarily His will to bestow the grace of sacraments on any, but by the sacraments." In a word, God is not limited though we are. We must not, however, on that account either limit where He has not made boundaries, nor presume to dispense with means, where they may be used. It is true that Canonical order was made for man, and not man for Canonical order, but the first part of this truth requires to be remembered just as much as the second.

Church Communion.

Church Communion, being appointed by God under the Law, and by Christ under the Gospel, as a means to promote the glory of God, and to preserve the faith entire, a Christian will not look upon himself as in a private capacity, but as one united to Christ and His Church; praying to and praising God for every favour which He vouchsafes to any member, etc.

Church Excommunication.[1]

Though a man's being in the Church is no certain mark of salvation, yet his being out of it is too sure a proof that he is in the way of inevitable misery.

Civility.

There is a civility that proceeds from vanity; there is also a civility that is the effect of humility, charity, and zeal.

Clothes.[2]

Decency and cleanliness, according to our rank; all above that creates contempt instead of respect. They that are in kings' houses may, without vanity, wear soft raiment.

Comforts and Fears.

Religion brings the greatest comforts along with it; but then it should be remembered, that such comforts belong to true Christians only. We should be very careful not to administer them to such as have no right to them. They that want to be awakened are by far more than they that want comfort. To teach people to make the best use of their afflictions, to teach people how to die well, to exhort sinners to a sincere repentance, to let men know plainly when they are, and when they are not, in a state of salvation. This is the true and only safe way of administering comfort.

On the other hand, Christians are not to be terrified without reason.[3]

[1] Cf. EXCOMMUNICATION.

[2] Cf. APPAREL.

[3] One of the many evidences of the truly masculine conception of the Christian religion that is to be traced all through Bishop Wilson's works. He was essentially a preacher to, and a writer for, men; and though there is always great tenderness exhibited, yet it is as far as may be from maudlin sentimentality. Sentiment, yes; sentimentality, no.

Spiritual comforts are great blessings; but, unless attended with obedience, self-denial, humility, and other works of faith and labours of love, etc., may be delusions of Satan, or effects of temper.

Commandments.

The order to be observed in keeping God's Commandments.

Moral[1] duties, where both cannot, must be observed before positive[1] injunctions; "I will have mercy and not sacrifice," saith our Saviour ("But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners." *St. Matt.* ix. 13). Works of charity before works of piety.

Religion of the end—namely, those acts of religion, those virtues, which have an intrinsic goodness in them—before that religion of the means, namely, those instrumental duties which are only means of attaining the other.

For instance: Prayer is a direct act of religion, expressing humility, dependence on God, a gratitude, love, confession of

[1] The division of duties into moral and positive is a very common one in English theology from the time of Hooker, though the terminology employed is not quite uniform. Thus Hooker (*Ecc. Pol.* I. xv. 2), speaks of laws natural and laws positive. "Laws natural do always bind; laws positive not so, but only after they have been expressly and wittingly imposed. . . . Positive laws are either permanent or else changeable, according as the matter itself is, concerning which they were first made. Whether God or man be the maker of them, alteration they so far forth admit, as the matter doth exact." Compare also Butler's treatment of the same distinction (*Analogy*, Part ii., chap. i., ed. Bernard: Macmillan). "Moral duties arise out of the nature of the case itself, prior to external command. Positive duties do not arise out of the nature of the case, but from external command; nor would they be duties at all were it not for such command, received from Him, Whose creatures and subjects we are." Bishop Wilson's terminology is nearer to that of Butler than to that of Hooker. Moral duties are the unchangeable laws of righteousness; positive those that depend on local and temporal conditions, and that may vary accordingly. Mercy is a duty of universal obligation. Sacrifice, in the Mosaic sense, is binding or no, according to the age in which men live and the polity by which they are governed. And of the two, if a choice has to be made, mercy must have the preference. Cf. our Lord's treatment of the subject in the Sermon on the Mount (*St. Matt.* v. 23, 24). It is more important to be reconciled to one's brother than to offer the gift on the altar. God can wait. The brother may die before we leave the Temple.

See also F. W. Robertson's sermon on the "Religious Non-observance of the Sabbath" (vol. ii.). He says: "Lastly, I remind you of the danger of mistaking a 'positive' law for a moral one. The danger is that proportionally to the vehemence with which the law positive is enforced, the sacredness of moral laws is neglected. A positive law, in theological language, is a law laid down for special purposes, and corresponds with statute laws in things civil. Thus laws of quarantine and excise depend for their force upon the will of the legislature, and when repealed are binding no more. But a moral law is one binding for ever, which a statute law may declare, but can neither make nor unmake."

His power, His truth, or faithfulness, wisdom, goodness, etc., before preaching, which is only a means of inculcating these.

Common Prayers.

In these we join and pray, not as private men asking blessings for themselves, but as a religious society, exercising that charity, which is the peculiar badge of the Christian religion.

Communion of Saints.

A Christian is mystically united to all the worthies on earth and in Paradise, has an interest in their prayers, and in all the blessings asked and granted them.

Concupiscence.[1]

Concupiscence consists in the love of present pleasure.

Condemn not.[2]

St. Luke vi. 37, 38.[3] How desperately mad and blind are we to expose ourselves to the severity of God's justice and vengeance, by not showing an indulgence and tenderness towards the failings of our brother.

Condition of Life.[4]

Every man's condition in life is appointed by the wisdom of God; and no man ought to wish it otherwise than it is; nor can he do it without taxing God with injustice.

Conscience.[5]

He that has a good conscience has most skill in true divinity.[6]

God only needs to deliver a sinner to his own conscience, to be avenged of his sin.

Conscience is the present opinion a man has of his own actions.

[1] Concupiscence = wantonness, lust, cf. Gower, *Conf. Am.* iii. 285:

"For liking of concupiscence
. . . . . .
The father so with lustes blest,"

and Milton, *Par. Lost*, ix.:

"And in our faces evident the signs
Of foul concupiscence."

[2] Cf. CHARITY, ENEMIES.

[3] "For with the same measure that ye mete withal, it shall be measured to you again."

[4] Cf. AMBITION, BUSINESS, DEVOTION.

[5] Cf. AUTHORITY, CASUIST, CASUISTRY, GOVERNMENT.

[6] Pectus facit theologum.

When men have once suffered their consciences to be governed by their passions, the vilest wickedness will be called a zeal for God, rebellion will be called a concern for law, etc., and the greatest vileness, heroic actions.

When conscience forsakes a man, the Spirit of God does so too.

DOUBTS OF CONSCIENCE. Never disobey the plain commands of God; and when there is nothing but probability of sinning in obeying the commands of your governors, do not set opinion before judgment. Obey authority, if it is not very plain you shall sin against God.

One may sometimes obey a sinful command without sinning. Thus Joab obeyed David in numbering the people.

PEACE OF CONSCIENCE, never to be obtained but by the rooting out of sin.

This will support you under all worldly afflictions, and enable you to go through every difficulty of life, when you know that you are in the way to heaven, and endeavouring to please God.

Consideration.[1]

Consideration is half conversion. We say we love ourselves, and yet do not care to converse with ourselves. This is absurd; it is for want of thinking that we are undone.

Repentance and amendment are the natural consequences of consideration.

Consolation.[2]

We have God for our Father, Jesus Christ for our Mediator, the Holy Ghost for our Comforter. Will not faith in these assuage all our sorrows?

Contempt.[3]

Affect contempt rather than applause.

[1] Consideration, lit. observation of the stars: metaphorically, to contemplate, to fix the thoughts upon, to think seriously and with minute and close attention, such as is involved in astronomical study. The later meaning of pity and sympathy does not apply here. What is meant is that a really close study of our own condition would so move us as to compel the needful steps to amendment. The same idea underlies the use of the word "converse" in the maxim itself. It means, "and yet do not care to be conversant (*i.e.* well acquainted), with ourselves." See also BUSINESS for another expression of the same thought in which the same word is used.

In this maxim consideration is equivalent to self-examination.

[2] Cf. AFFLICTION.

[3] Cf. CALUMNY.

Contentment.

Be content with a little. Jesus Christ was so, though all nature was at His command.

Necessaries are seldom wanted. It is sensuality which is never satisfied.

The fewer desires, the more peace.

Controversy.

In most controversies there is some truth on both sides; prejudice will not let us see, much less acknowledge, it.

It is but a miserable glory to be an ingenious, a learned disturber of the peace of the Church.

"Ex illorum lectione surgam[1] nescio quo modo frigidius affectus erga veram virtutem, sed irritatior ad contentionem" (Erasmus).[2]

Conversation.[3]

Conversation should be mild, well-bred, without debate, without obstinacy; bearing with others' faults; without reflecting on the absent; backward to believe evil reports; speaking the truth simply; not judging others; avoiding flatterers and flattery.

Choose for your friends persons of sense and piety, but never such as take freedoms.[4] Do not be in pain to hear of your faults. Suffer nobody to take freedoms with you, or to say anything which you ought not to hear. Afflict nobody, but comfort the afflicted. Have no odd humours. Never blame without reason, and then you will be always minded;[5] never reprove with passion; make not yourself familiar with your servants, but remember that they have a title to your charity, whether rich or ignorant. Hurt nobody; be ready to pardon injuries; never make a jest of anybody; every moment implore the assistance of God, etc.

[1] Surgo (?).

[2] I get up from the reading of their works, I scarcely know how, less ardently disposed to true virtue, but more inclined to controversy.

[3] Cf. GOVERNMENT, TALK.

[4] This use of the word has passed away. We should now say "take liberties."

[5] The meaning of "minded" is not very clear. Perhaps the best synonym would be "determined," in which case the sense is, never blame without reason, and then your blame will always be based on principle, adequate, having a "term" or limit. Your reproof will be the result of reflection, not of passion. The mind, and not the temper, will govern its matter and its manner. Or, it may= obeyed.

The manner of our ordinary conversation is that which either hardens people in sin, or awakens them to a sense of piety.

We always do good or harm to others by the manner of our conversation.

Evil Conversation.[1] If you see any man industrious to propagate impiety, infidelity, a disregard to God's laws and discipline, be assured of it, that man is an agent of Satan.

A man never converses with evil people (unless in order to convert them) who does not leave them with his heart infected, his mind obscured, his senses tainted, his faith weakened by their maxims, his hope lessened, and all his graces corrupted.

Conversion.[2]

No true conversion without a change of life.

Natural prudence may contribute towards the conversion of a man; but nothing that is natural can effect it. *Acts* xiii. 7.[3]

Imperfect conversions, such as forsaking great sins, observing ordinances, etc., often more hazardous than profligate lives. These may startle; those may keep the mind at ease. The Gospel, the only rule to judge by: "Bring forth fruits meet for repentance."

It is as great a miracle to raise a soul from the death of sin unto the life of righteousness as to raise a person from death to life.

Conversion of St. Paul. We have in this account a model of God's dealing with sinners. We persecute Christ by our infidelity, our crimes, etc. He strikes us to the ground by sickness, afflictions, etc. He confounds our pride, false zeal, etc., by mortifying occurrences. He puts us into a consternation by the sight of death, judgment, etc. He convinces us that it is hard to kick, etc., *i.e.*, to strive with our Maker. What is all this for, but to make us cry with St. Paul, Lord, what wilt Thou have me to do? *i.e.*, to devote ourselves entirely to God, to resolve that nothing shall be too dear to be parted with in obedience to Him—no habit, no friendship, no sin, etc.

[1] Cf. note 2, p. 18, for the meaning of "conversation" in this passage.

[2] Cf. Conviction, Repentance.

[3] "Sergius Paulus, a prudent man," converted by seeing the effect of Saul's power ("filled with the Holy Ghost"), on Elymas the sorcerer.

Conviction.

To close with the truth, when it is proposed, is oftentimes a necessary step to conversion.

Courtier.[1]

The fear of displeasing his prince and losing his place, is what chiefly prevails with such a person; if he has not fear of God, he will sacrifice conscience, etc., to that desire.

Covetousness.[2]

They who toil that their heirs may be lazy; and they who deny themselves that their children may live in luxury, are condemned by reason and religion as instances of madness and infidelity.

Covetousness has such a blinding power that all the arguments in the world will not convince a man that he is covetous.

Covetousness is called idolatry, because it leads a man to do all that for money and riches, which he ought to do for the sake of God (Quesnel).[3]

A man is covetous not only in wronging others, but in holding his own with too much concern and affection. Riches become, not only the care but, the torment of those that possess them, through fear of losing them.

Creatures.[4]

We should never look upon the creatures without considering their relation to the Creator; how much of His perfections He has communicated to them; how He is present in them; the use He would have us make of them, etc.

Creed.

It is not the evidence[5] of its Articles I should require, but their

[1] Cf. HIGH PLACES, KINGS COURTS.

[2] Cf. CARES, RICHES.

[3] See note 1, p. 5.

[4] "Creatures," cf. note 3, p. 2. All things animate and inanimate. Cf. the A.V. of Rom. viii., "The creature itself was made subject to vanity, etc." R.V. more accurately, all through the passage, reads "creation."

[5] In more modern language the internal evidence is to be preferred to the external, the moral witness and fitness of the Creed to its historical setting. We prove the Creed from Christ, not Christ from the Creed. The statement thus put needs some qualification. We need for the whole verity both the "evidences" and the truth, both the outer and the inner witness, and both are forthcoming in our own day. But when Bishop Wilson wrote there was unquestionably an undue stress on mere external evidences, such as elicited later Coleridge's famous outburst against them.

truth; that is, whether I have undeniable reasons that God has revealed them.

Cross.[1]

He Who had all things in His power, the most consummate Wisdom, made choice of the Cross of poverty and meanness.

All we aim at is to be easy: the Gospel saith, Blessed are they that mourn; strive to enter the strait gate. Woe to that man who meets with no troubles.

The dearer we are, and the more devoted to God, the less ought we to expect to be spared.

God does not require it of us that we should not feel any uneasiness under the afflictions of this life, but that we should strive to overcome it by His grace.

Since the Fall there is no salvation to be hoped but by the Cross. "In the sweat of thy face thou shalt eat bread." "We must through much tribulation enter the kingdom of heaven." *Acts* xiv. 22. This is a fundamental truth. The good Lord engrave it upon my heart.

We know not what we lose when we pray to be delivered out of our afflictions.

TAKE UP THE CROSS. Can God, Who loves us, take pleasure in our sufferings? Could not He shew us a way to be good without afflicting us? We are to judge of what is best and what is necessary, by what He does and what He requires. We are in a fallen condition; and in order to be restored, we must of necessity be humble, depend on God entirely, deny our own will which leads us from God, believe in Him, put our whole trust in Him, wean our hearts from the world, etc. All which God does by disappointing us very often, by suffering men to injure us, by letting us relapse into sin, to convince us of our own weakness.

Self-love wishes to be made perfect at once; but self-love is what God will destroy by a course of irksome trials. Our disease is an excessive love of ourselves and of the world. God orders, or permits, a train of events to cure us of this love. The cure is painful, but it is necessary. We suffer not from His cruelty, but from His love and care. He is a Father, and cannot take pleasure

[1] Cf. JESUS CHRIST.

in our misery; He deprives us of what we love inordinately, that we may love Him; by correcting, He amends us; we would do ourselves hurt, and He hinders us. We lament the loss of a friend, that is, we are sorry that he has escaped a great deal of sin, vanity, etc.

We are purified by afflictions, and made fit for heaven. God forces us from a vain, deceitful world, and we are in distress for this. Christ was made a man of sorrows, to teach us how useful sorrows are.

This is designed as a peculiar favour to Christians. All men, since the Fall, are subject to unavoidable miseries; all the difference is, Christians suffer in obedience to the will of God, which makes them easy; unbelievers suffer the same things with an uneasy will and mind.

Crosses.[1]

It is a most dreadful judgment when God permits a sinner to meet with no obstacles in accomplishing his designs.

Custom.

Common practice is the very worst rule in religion.

Disorders are not less criminal for being common, nor will they be less punished on this account.

It is the custom of the world to take the broad way to hell. Will you follow custom?

Daily Bread.

That bread which nourisheth to eternal life. He who has lost his appetite is certainly sick; so is the soul that desireth not the food which cometh from God. We receive grace in the same degree as we desire it.

Damnation.

Men need not be at pains to get to hell; they will go there of course, if they make no resistance, but leave themselves at liberty.

Darkness.

This life is truly called so, because it hides from us things of the greatest concern to us, which we mind not, understand not, while we are busied with the world.

[1] Cf. DISAPPOINTMENTS.

Death.[1]

Death inevitable, by our own confession; and yet we will not think of it. Life miserable (we own it), and yet afraid of that which, if we please, will put an end to our troubles. What deplorable blindness is this!

A timely preparation for death frees us from the fear of death, and from all other fears.

If you hope to die well, take care to live well.—In order to this:

1. Renounce the love of the world; for this and the love of God are inconsistent.

2. If you think this a difficult work, remember that the world is to be condemned to eternal misery; that is, all that love the world better than God.

3. The moment we die, our fate is determined for ever and ever.

4. This consideration, and a fear for ourselves, should ever be present with us, lest the health we enjoy, and the seeming distance of eternity, should make us careless.

5. If we deny ourselves the pleasures of this life, we shall enjoy pleasures that shall last for ever.

6. Consider that there can be no solid satisfaction in this life, till we are got above the fear of death, and of what may follow, a miserable eternity.

7. The sting of death is sin. A holy life, therefore, is the only cure for the fear of death.

8. Let us, therefore, devote ourselves wholly to God, make Him the object of our love and desires, and resolve that nothing in this world, be it of never so great moment, shall prevail with us to do what we believe will displease Him.

9. Make the Word of God the rule of your actions, and pray for His grace, that you be able to observe it.

10. Keep a strict watch over all your senses, lest intemperance get the mastery of you, and your outward senses be instruments of polluting the soul.

11. Give alms of your goods, and so you will gather to yourself a good reward in the day of necessity. "I was an hungred, and ye gave Me meat," etc.

[1] Cf. PUNISHMENT.

12. Do not dare to sleep till you have made your peace with God, by confessing your sins, and by making resolutions of amendment, where you have done amiss.

13. Of all things, beware of lukewarmness, and an indifference for eternity. To prevent this:

14. Let the awakening consideration of a future judgment be ever present with you, and the consequences of that dreadful day to the ungodly.

15. The Lord's Supper being a sovereign medicine for all the diseases of the soul, and especially against that universal disease—the fear of death—it should never be neglected.

16. In short, live as becomes a Christian, and then you may say with the Apostle, "To me to die is gain." Amen.

Our happiness or misery begins when we die.[1]

It is only your sins that can make you afraid of dying.

It concerns us, more than our life is worth, to know what will become of us when we die.

When death comes, we shall either be infinitely happy, or infinitely miserable, as sure as we now live, as sure as God is true; so that there is no trifling in a matter of such concern.

If we look upon death only as a punishment to which we, as sinners, are justly condemned, we could have little comfort in the thoughts of it.

But if we look upon it[2] in another view, as a sacrifice for sin, which God will mercifully accept of, in union with the death of His Son, for the pardon of all our offences, provided we submit to it as due to our sins, the thoughts of death will then be a matter of real comfort to us.

Our only confidence is to be derived from God's mercy in Jesus Christ, with full purposes of doing our duty.

A good Christian will neither be fond of life, nor weary of it.[3]

The sting of death is sin. Therefore a good life is the only security against the fear of death.

If God were pleased to kill us (said the wife of Manoah) He would not have received a burnt-offering at our hands, neither would He have shewed us all these things.

[1] Cf. note 1, p. 47. [2] *i.e.* our own death. [3] See note 2, p. 87.

Now this is the comfort of God's servants: If God vouchsafes them time to consider their latter end, and grace to prepare for it,—by renewing their vows, by receiving the Lord's Supper, by touching their hearts with the duties of charity and alms-deeds,[1] etc. All these are proofs of God's tender regard for His poor creatures, and grounds for a Christian to hope that God will give His grace with pardon and happiness.

Rom. v. 1: "Being justified by faith, we have peace with God through our Lord Jesus Christ."

2 Tim. i. 12: "I know Whom I have believed, and I am persuaded that He is able to keep that which I have committed unto Him against that day."

St. John iii. 15. "He that believeth in Jesus Christ shall not perish, but have eternal life." Let it be, O Lord, unto Thy servant according to this word.

2 Cor. v. 1. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

"Whosoever shall call upon the Name of the Lord shall be saved."—These, my Lord, are Thine own.

N.B.—Much more of our prosperity is owing to the providence of God, than to our own contrivance or endeavours.

Death. Funeral. When we attend a funeral, we are apt to comfort ourselves with the happy difference there is betwixt us and our dead friend. Let us at the same time remember, that every wicked man is dead while he lives, dead to all the true ends of life. Let the dead bury their dead (But Jesus saith unto him, "Follow Me; and let the dead bury their dead." *St. Matt.* viii. 22).

Death and judgment. Who will pretend to say, that he is not in a very few days to die, and to appear before the judgment-seat of God?

Debauchery.

Debauchery is only an art against thinking.[2]

Deism.[3]

Whoever rejects the Mediator, declares war against God.

[1] Alms-deeds, a compound word. Cf. *Acts* ix. 36, "Good works and almsdeeds."

[2] See note 4 on HAPPINESS, p. 65.

[3] Cf. FRUITS. The eighteenth century was, of course, the age in which deism chiefly flourished. Hence the Bishop's fierce invective against it.

Deism. Atheism. He that acknowledges a God, without knowing his own misery, is no more than a deist; as he is an atheist, who sees his own misery, without knowing and confessing a God, Who is able and willing to help him.

Deists.

Deists guilty of a double error. They suppose, that men are governed by reason, whereas they are generally governed by passion. Secondly, they suppose, that the soul is capable of a constant attention, which it is not, and then passion will govern, as found by woeful experience; and, that it is easier to know what is good than to follow it.

Deists are forced to acknowledge, that reason alone is not sufficient for this world, and, therefore, confess the necessity of magistrates and a superior authority to govern men, who all have reason; they will not see the necessity with relation to another world. How absurd is this!

Deists. Jesus Christ the Way.[1] To know God without Jesus Christ is to know God without knowing the way to appease, to please, or to enjoy Him. This the knowledge of deists, if any such that are not atheists.

Dejected Spirit.

You must not always expect sunshine, but to have your turn of darkness, etc. Let not this make you uneasy. You can do

The deist accepted the fact of the existence of God, but denied that there was any form of Revelation apart from nature. This involved the repudiation both of the inspiration of scripture and of the deity of our Lord. It was in this respect a revival of the essence of the Nicene controversy, and the Bishop met it in his terse and practical way (as Butler met it in more philosophical and systematic form) by a distinct statement of the Johannine doctrine, that apart from the revelation of the Son there is no revelation of the Father. This was also the pivot of the dispute between St. Athanasius and the Arians. It was not a dispute about a vowel, as Carlyle once thought, because Carlyle saw very clearly afterwards that the whole existence of the Christian faith and life was at stake. Without Christ there is no creed and practically no God. Hence the doubt expressed in the last sentence of the section, "if any such that are not atheists."

[1] Students of later theology will not need to be reminded of the new meaning thrown upon "the Way" by Prof. Hort's Hulsean Lectures, *The Way, the Truth, and the Life*, one of the most important books of the century. "The Way" was also one of the earliest names given to the disciples, doubtless from the strong hold that our Lord's saying had on their imaginations and consciences. This is brought out in the R.V. by the use of the capital initial in many passages in the Acts, of which ix. 2 may be cited as an example: "that if he found any that were of the Way."

nothing of yourself. He that gives joy, can, and will, give you strength to bear sorrow.

Do every thing with a desire to please God, let what will come of it; then you are safe; all will be well at last.

God has very often granted the greatest favours to the greatest sinners, as instances of His mercy and goodness, etc., that none may despair, who seek Him in sincerity.

Dejection.[1]

Be satisfied, that he who is tempted, and sorry for it, is in a much safer condition than he that meets with no uneasiness, or disturbance in his sins.

Despair.

Consider what God can do, and you will never despair of success.

God never leaves us till we forsake Him. We do this, or are in danger of doing so, when we forget very often to think of Him, and to live as in His presence.

No man is fallen beyond the power of God to raise him,—He that can raise the dead.

All people ought to be brought to despair of salvation without[2] holiness of life.

We never seek Christ too late, or to no purpose, when we seek Him with sincerity, humility, and a penitent heart.

Detraction.

I will hear you speak evil of others, provided you will own that you deserve to be evil spoken of yourself.

Devil. *See* Satan.

[1] Cf. MELANCHOLY, TEMPTATION.

[2] *i.e.* unless they have holiness of life.

Devotion.[1]

To desire to serve God in that state of life His providence has placed one in, endeavouring every day to serve Him in that state more perfectly: This is true devotion, true zeal; all besides is vanity, or presumption.

Devotion is a constant application to the duties of one's station.

You desire to know how most assuredly to please God? Make your soul a temple, and serve Him there continually. Watch over yourself, that you neither think, nor speak, nor do any thing to displease Him. When you have so, immediately ask pardon: He is always in His temple.

Devotion has its name from devoting ourselves entirely to God,—universal obedience to His will, to His commands, and to all the appointments of His providence, in all circumstances of life; to part with all for His sake; to obey Him without reserve.

Devout.

To be devout is most earnestly to desire to be saved, and to neglect nothing in our power in order to that end. In other concerns, it is called application of the mind[1] to the business you have undertaken.

The devout see things in a true light; they enter the church with veneration, knowing it to be the house of God; they consider the preacher as God's messenger, his sermon as God's word; the congregation, as God's children; the sacraments, as effectual means of grace, and as inestimable blessings.

Difficulties.

A man may have truth on his side, and yet be put to a stand by a subtle adversary.

[1] Cf. CONDITION OF LIFE. The old English sense of "devotion" was wider than the modern one, which limits it to religious service rendered to God, or to zealous attachment to men. Bp. Wilson uses it in both senses. His definition corresponds to the use of it in the English Bible of 1551 in which *St. James* i. 27 is translated, "Pure deuocion and indefiled before God the father is this: to visit, etc." Another maxim brings in the specially spiritual aspect, "Make your soul a temple." Thoroughness would be perhaps the best equivalent, and is involved in his phrase "application of the mind." Cf. Law's *Serious Call*, ed. Overton, p. 298, note.

It is prudence to consider and foresee difficulties; but then it is Christian prudence, when God calls us to any work, to obey God, and to depend upon Him for means of overcoming those difficulties, which we ourselves are destitute of. For God generally removes all those obstacles, when a man undertakes anything for His sake alone, with faith and courage.

When a man considers, that God is as powerful against all men as against one single person, a good Christian will not be cast down, though the whole world strive to oppress him.

Difficulties of Christianity. If grace will make every thing easy, and if grace may be had for asking, a Christian has no reason to say that any thing that is commanded him is hard.

Disappointments.

Let your expectation be moderate, and your disappointment will not be grievous. Events feared, often prove best; and where we have expected satisfaction, we often meet with crosses. These are God's ways.

It is happy for us, sometimes, to meet with disappointments, that we may be forced to adhere more closely to God, and to seek for consolation in Him alone.

Discipline.

We have reason to bless God for those sins which awaken us, lead us to repentance, make us to love much, because much has been forgiven.

Disconsolate.[1]

When fears oppress a Christian, he should call to mind the words of Jesus Christ to His disciples: "It is I, be not afraid" (*St. John* vi. 20). This will comfort us under all troubles, to believe that it is Christ Who speaks to us.

Disputes.

Indifferent things. Strive not about little things, lest you lose the sight of the mark of your high calling.

[1] Cf. AFFLICTIONS.

Disputes are certainly necessary, where fundamental truths are attacked and to be defended, or when very dangerous errors are broached.

Diversions.[1]

Men of business, men of pleasures, and too often men of learning, are all moved by the same secret spring, namely a satisfaction they find in forgetting themselves,[2] and diverting thoughts of dying.

Diversions are apt to make us lose the remembrance of the dangers that encompass us, which is the ready way to ruin.

Divine Nature.[3]

Divine Nature, communicated to us by sincerity; that is, by doing what is in our power to please God, and by avoiding what will displease Him; by self-denial, that is, denying the animal life, even in things indifferent, if they endanger captivating us; by earnest prayer to God for the assistance of His Spirit, to enable us to know and do our duty. Through the powerful mediation of Jesus Christ, whose mediation aims at this first of all, to obtain effectual help for all that ask it, to subdue all sin, and "to purify unto Himself," etc.

Duty.[4]

It is dangerous to seek for expedients when we should do our duty. Thus Pilate scourged Jesus Christ, in hopes that it would satisfy the Jews, and that he might not be obliged to act against his conscience, in condemning Him, which yet he did.

The slothful and the diligent are upon a level, if neither of them knows what to do, or does it not.

Be more intent upon the discharge of duty than upon the fruit of it.

Men are often set upon doing not what they ought, but what they desire.

Duty of friendship. It is a pernicious complaisance, to conceal from our friends mortifying and afflictive truths, when it is expedient they should know them.

[1] Cf. BUSINESS.
[2] See note 4, p. 65.
[3] Cf. MEDIATOR, SELF-DENIAL.
[4] Cf. ELECTION.

Duty of station. When I see a poor man taking care of his children, teaching them their duty, or bringing them to be taught, I conclude this man is performing the duty of his station.

Edification.

You say you were much edified by such a discourse, yet you continue still the same: you deceive yourself, you were not edified.

Persuasion. Edification. It is not he that teacheth that convinceth; but we convince ourselves, when, by God's grace, we attend to what we hear, and dwell upon it.

Election.[1]

Our security is not to be derived from signs,[2] but from duty, which is the best sign; and God's mercy the best ground of confidence.

We cannot possibly perish if we adhere to Jesus Christ, by a lively[3] faith in the power of His grace, by a perfect resignation to His guidance and direction, and by a well-grounded confidence in His goodness.

Elect and reprobate. God's mercy and goodness towards the former is more amazing than His severity towards the latter.

Eloquence.[4]

That eloquence is to be avoided, which would raise the passions, without curing the errors of the understanding.

True eloquence, is speaking of our duty clearly; true piety, is acting what one knows. To aim at more than this is to run into endless mistakes.

End of Man.[5]

We reproach our Maker, when we act as if we were made only for little ends.

[1] Cf. DUTY, GOD.

[2] This is aimed against the then popular teaching (now almost unknown) that election was to be tested by such signs as assurance, happiness, etc. But duty is a better sign, even though it involve the shadow, and the loss of comfort, and of freedom from annoyance and worry, which some identify with happiness. Maurice's teaching on election has so changed our whole conception of what it means that it is difficult to understand sympathetically the older position.

[3] *i.e.* living.

[4] Cf. PERSUASION, WISDOM.

[5] Cf. the beginning of the *Shorter Catechism*: "What is the chief end of man? Man's chief end is to glorify God and to enjoy Him for ever." These are not little ends.

End of the World.

Now the scenes change so fast, and all in such a hurry, it is most likely that the opera[1] is near an end.

Enemies.[2]

When we think of doing kindnesses, our enemies ought to have the first place in our thoughts; for then we act as becomes Christians.

If you desire to be heard, let your enemies have the first place in your thoughts and prayers.

To forgive our enemy before he is sensible[3] of his fault, is to encourage him in his sin; but not to forgive him, is to sin one's self. Which will you choose?

Love of enemies consists in desiring their welfare, praying for them, speaking well of them, and assisting them as their occasions require. No Lawgiver[4] but God, Who sees the heart, could give such a law so contrary to flesh and blood, with hopes of having it obeyed; but God, Who sees it necessary to fit us for heaven. If God had not loved us while we were His enemies, we never could be saved.

We have more reason to love than to hate our enemies, if we look upon them as instruments of our sanctification, as they really are, when they give us occasion to exercise our virtue.

Remember, that you are the disciples of Him Who died for His enemies.

[1] The form of this maxim is very curious, in the light of what appears under the heading of PLAYS, as the Bishop's view of the nature of such entertainments. He shared the view very common at that time (and at many a time before and since) of the nearness of the end of the world.

[2] Cf. CHARITY, FORGIVE, INJURIES, PRAYER.

[3] Sensible, *i.e.* conscious. The solution of the problem given would furnish a nice exercise in casuistry (which was not a pet subject with Bishop Wilson; see under CASUIST). It seems to lie at any rate in this direction. The enemy must be forgiven, else we sin. He need not be told of our forgiveness until he is in a fit condition to receive it. That condition may be induced by the changed character of our own attitude towards him, owing to the inward change in our thought of him through the influence of the love that has wrought forgiveness.

[4] Those who know how much has been made of the impossibility of forgiveness—of which we used to hear a great deal more than we do now—will understand the insight into human life and the conditions that govern it, that Bishop Wilson here shows. Forgiveness is so difficult, as to be well-nigh impossible. It is not impossible, because of the existence of God and all that that implies.

A man who considers, that perhaps his own salvation depends upon the salvation of his enemy, will not fail to pray for him, and endeavour for his conversion.[1]

Enmity.[2]

A man that is at variance, and refuses to be reconciled, has but one prayer to make, namely, that God would change his heart.

You say that you cannot see the man that has injured you, and yet you must see him, and forgive him too, before you die.

"I will forgive, but I will have nothing to say to him." It is plain you do not forgive him.[3]

Epitaphs.

Bishop Barrow's Epitaph:[4]

"Exuviae Is. Episcopi Asaphensis in manum Domini depositae, in spem laetae Resurrectionis per sola Christi merita.

"O vos transeuntes in Domum Domini, Domum Orationis, orate pro conservo vestro, ut inveniat requiem in die Domini."[5]

Mr. Thorndike's Epitaph:[6]

"Tu, Lector, Requiem ei et beatam in Christo Resurrectionem precare."[7]

[1] Cf. "And forgive us our debts, as we also have forgiven our debtors" (*St. Matt.* vi. 12, R.V.). Divine forgiveness is conditioned by human. The use of the perfect in the R.V. brings this out with great clearness.

[2] Cf. ENEMIES.

[3] Cf. note 4, p. 16.

[4] Isaac Barrow, Bishop of St. Asaph, uncle of the better known Isaac Barrow, the author of the *Treatise on the Pope's Supremacy*. The two were to have been together at Peterhouse, Cambridge, of which the elder was a Fellow, but the future Bishop of St. Asaph was ejected in 1645. He was consecrated bishop in 1670, and died in 1680.

[5] The remains of Isaac, Bishop of Asaph, committed to the hand of the Lord, into the hope of a joyful resurrection, through the alone merits of Christ. O ye who go by to the House of the Lord, the House of Prayer, pray for your fellow servant, that he may find rest in the day of the Lord.

[6] Herbert Thorndike, b. 1598 (?), d. 1672: commonly regarded as "the most learned, the most systematic, and the most powerful advocate of Anglo-Catholic theology and High Church principles, in the seventeenth century." The best edition of his works is that in the *Anglo-Catholic Library*, Oxford, in nine volumes.

[7] Pray thou, reader, that rest and a joyful resurrection in Christ be his.

Error.

Serious piety[1] is the best defence against wicked doctrine.

An error in faith will almost necessarily be followed by an error in practice.

There is a contagion of minds, as well as of bodies, which communicates itself by the ways and manners of those with whom we converse. And this too often happens, when men, instead of consulting inward truth, attend to the sentiments of others, who had already corrupted themselves, and, by an imposing air, endeavour to corrupt all about them.

It is a dreadful, but just judgment, that the mind should fall into error, when the heart has resigned itself to sin.

The mind is seldom corrupted before the heart. God generally punishes the one by the other.

"A man's errors cannot recommend him to God, but his behaviour under them may be acceptable to Him" (Dr. Conant).[2]

Eternal Salvation.

This changes the nature of all human things, which are so far good or evil, as they thwart or promote this one end of life.

Eternity.

Duration without beginning and without end.

Consider things as they have regard to eternity.

Where eternity lies at stake, he that loseth one day, hazards all.

Eternity. Death. The only happiness of this life is, to be secure of a blessed eternity.

Eternity. Time. Now is the time in which we must choose what and where we will be to all eternity. There is no time to be lost to make our choice in.

[1] "If any man will do His will he shall know of the doctrine whether it be of God" (*St. John* vii. 17).

[2] John Conant, D.D. (1608-1693). He became rector of Exeter College, Oxford, in 1649. The quotation is from his *Sermons*, vol. iii. p. 96.

Evil.

Disobedience to God's will, the occasion of all evil and misery.

Evil speaking. There is no man but knows more evil of himself than he does of his neighbour.[1]

Example.[2]

Evil example. Nothing is more contagious than the evil example of persons in authority, whether they be laymen or clergymen.

Good Example. There is no reproof more mild and modest, no condemnation, no exhortation, more effectual than a good life.

Good example is a language and an argument which everybody understands.

Excommunication.[3]

A man is cut off from the Body of Christ, as well by not living according to the Gospel, as by not believing the Gospel.[4]

Failings.

Imperfections. Let us not afflict ourselves with these; our perfection consists in opposing them.

Failings of good men. God permits these, that men may see plainly that there is no person in whom nature is not corrupted.

Faith.[5]

What fruits of faith have we to shew? Do we live by faith? Do the promises and threats of the Gospel affect us as if present? Do we regulate our judgments, our choices, etc., by faith?

You say you believe the Gospel: you live as if you were sure not one word of it is true. This is madness not to be expressed.

[1] Evil-speaking. Compare William Law's treatment of the same subject in the *Serious Call* (ed. Canon Overton, p. 293, and note p. 296: Macmillan). The whole section in Law is worthy of deep study.

[2] Cf. Jesus Christ.

[3] Cf. Church Excommunication.

[4] This refers, of course, to excommunication *ipso facto*, and not to judicial excommunication. The man cuts himself off more effectually than if he waited for the sentence of the bishop.

[5] Cf. Christian Faith, Error, God, Poverty, Religion.

Where there is true faith, it works miracles every day; it casts out devils, spirits of malice, pride, lust, covetousness, revenge, etc.

We are as much obliged to believe God with reluctance[1] to our understanding, as to obey Him with reluctance to our will.

An inward disposition as necessary as external evidence.[2] The proud and the wicked hate that light which would force them to forsake their sins. A man may be careless of his soul; abuse the light God has given him; and he may neglect to pray for that grace which is the gift of God, and which alone can discover the truth to him.

People who will not believe the Gospel, want faith more than proofs.

The excellency of faith, which makes us know things which we cannot comprehend, makes us possess that which yet is not,[3] and makes us find satisfaction in the greatest temporal evils.

We often know the will of God, without knowing the reasons thereof; and even then to submit with cheerfulness, is the true obedience of faith.

"I see the heavens opened, and the Son of man standing

[1] "reluctance to," *i.e.* reluctance on the part of. The idiom is somewhat unusual.

[2] That is, that an inward disposition is as necessary as external evidence, in order to produce faith. Faith is as much a temper of the heart as it is an attitude of the mind.

The treatment of such a question as faith in the *Maxims* is of course unsystematic, but it should be borne in mind (1) that the word itself has two meanings, viz., the faith in which we believe, and the faith by which we believe, or the objective and the subjective sides of assent to a creed, the *fides historica* and the *fides salvifica*; (2) that there are stages of development traceable in the Scriptural use of the word, which are best expressed in the well-known formula, Credo Deum, *i.e.* I believe that there is a God; Credo in Deo, I believe what God says; Credo in Deum, a *constructio pregnans*, I am in God, and therefore I believe, *i.e.* I trust Him. This is the highest condition of faith. The three are illustrated in the healing of the nobleman's son (see Bishop Barry's comment on the Gospel for the Twenty-first Sunday after Trinity—*St. John* iv. 46-54—in the *Teachers' Prayer-Book*, p. 118). See also Canon Scott Holland's essay on "Faith" in *Lux Mundi*, and Prof. Warfield's article on "Faith" in the *Dictionary of the Bible* (ed. Hastings), vol. i. This last is of great value. In the eighteenth century the meaning of the word was largely limited, especially in the writings of opponents, to that of intellectual assent to a series of theological propositions. Hence Bishop Wilson's insistence upon faith as being much more a question of trust in God than one of understanding the nature and value of proofs or evidences.

[3] Cf. *Heb.* xi. 13: "These all died in faith, not having received the promises, but having seen them and greeted them from afar."

on the right hand of God."[1] Faith discovers this to every Christian; but then it must be an actual, present faith, a faith that is next to vision.

Our life must answer for our faith.

All Christians believe[2] the truths and mysteries of the Gospel: only they that are spiritual understand[2] them. A man may please himself with the empty sound of words, and neglect, or be very ignorant of, their importance, and of the truths contained in them.

In Jesus Christ, as the mediator betwixt God and man, is the foundation of the Christian religion. As we hope for success in any thing we do, we must unite ourselves to Him, and beg of Him to intercede with God for us for success in that action.

Faith is the measure of all other gifts of God. According to your faith, be it unto you (*St. Matt.* ix. 29).

Lord increase my faith. Grant that it may purify my heart; that it may work by love; that I may live by faith in the Son of God; that at the day of judgment it may be found to praise, and honour, and glory.

The life of faith consists in a just knowledge and esteem of the Christian religion; a love for the Church, in which it is taught and practised; a zeal for the truth; a great contempt for earthly things; a true affection for those that are heavenly; a great value for Christ crucified; a desire to be united to Him; a hatred for sin, and love of virtue; joyfully closing with the means of grace, the Sacraments, and the other ordinances of God, and thankful for them; an entire confidence in the grace of God, and as great a diffidence in ourselves, and in our own works; a real love and value for the Word of God: and, in one word, a just esteem for everything that has relation to the world to come.

[1] Spoken by St. Stephen at his trial (*Acts* vii. 55, 56).

[2] Though again not technically expressed (see note 2, p. 45), yet the distinction between "believe" and "understand" is an important one. To understand the truths and mysteries of the Gospel, we must be in sympathy with them. Sympathy without trust and confidence is impossible. Hence the highest form of faith, *i.e.* trust, is necessary, and this is independent of mere intellectual attainment.

If faith is not every day secured and increased by prayer, it will soon decay.

Never doubt or desert a certain truth for an uncertain suggestion. This is the way of all heretics. Though the Holy Scriptures speak of eternal punishments, yet the Socinians suggest that there is no proportion between temporal guilt and eternal punishment,[1] therefore the soul may be annihilated but not, etc.

A true faith. It is not a light matter what we believe, concerning God the Father, the Son, and the Spirit. Our salvation depends on it, that we believe as the saints of old believed (*St. Jude* 3[2]), not as we have a mind to believe and understand the Scriptures. "If you believe not that I am He, ye shall die in your sins" (*St. John* viii. 24). "He that speaketh against the Holy Ghost shall never be forgiven," etc. (*St. Matt.* xii. 32). These are words which should make us very fearful, either of dissembling, or mistaking the truth.

Faith. Knowledge. Without the gift of faith men see nothing but absurdities in the mysteries of religion.

Faith. Mysteries. The devil ensnares us by tempting us to ask how such things can be, that he may make us disbelieve the things themselves.

Faith and obedience. God has a right to be believed in what He has revealed, as well as to be obeyed in what He has commanded. The authority is the same. And God expects submission in one as well as the other instance.

Faith. Obstacles. Wherever there is an inclination to dispute the faith, there can be no disposition to believe and embrace it.

[1] This difficulty, which was very keenly felt in the eighteenth century, and almost down to our own time, has been considerably lessened, if not altogether removed, by the teaching of Maurice and later writers on the true meaning of the word "eternal." There is no such antithesis as is here indicated. The guilt is contracted in time, it is true, and therefore may be called temporal, but the punishment does not necessarily wait till after death to overtake the sinner; probably very rarely does so, if ever. The eternal is the perfect, and is just as real now as it will be after death. The eternal punishment is the necessary, adequate, just, and righteous punishment of sin, and it may, or it may not, be everlasting, in the case of any particular offence, beyond the change we call death.

[2] "The faith which was once for all delivered unto the saints." (R.V. brings out the force of the ἅπαξ.)

Faith, the origin of what is praiseworthy. Without faith, there is little honour, justice, truth, gratitude, or humanity.

Faith in the power of God. He that believes in God the Father Almighty,[1] and is rooted in this faith, will enjoy peace in the midst of the most powerful enemies: His infinite wisdom sees our wants, His infinite goodness will incline Him to help us, and His infinite power can do what He pleases.

Faith and practice. If it were as easy to persuade men to do what they know they ought to do, as it is to convince them that such things are fit, and necessary, and commanded, we should soon see a reformation that should surprise us.

Faith, Reason, Passion. If reason opposes faith, passion opposes the dictates of reason; must reason be despised, therefore? No. Why then must faith be set aside because what she directs seems absurd to reason?[2]

Necessity of Faith. He that feels what a sad condition he is in, will see the necessity of a faith which will remove mountains; such a confidence in the power, goodness, and promises of God, as may make him such as God has commanded us to be; which must be wrought by that Spirit which raised up Christ from the dead, to Whom nothing is impossible.

Faith in the Assistance of God's Spirit. It is for want of this, that Christians, under the apprehensions of not being able to overcome all their sins, will not set themselves against any of them; or will spare their darling sins, and avoid that resignation, self-denial, and mortification, which are required of every true Christian.

[1] It has been well said that the whole Christian faith is contained in this first article: "I believe in God the Father Almighty." God is Father, and therefore would do the best for all His creatures. He is Almighty, and therefore can do it. He is God, and therefore has done it, and is doing it.

[2] This is one of several maxims based upon Sir Thomas Browne's *Religio Medici*, from which Bishop Wilson made extracts into his common-place book, which is the basis of the *Maxims*. This maxim is founded on a passage in sect. 19: "As reason is a rebel unto faith, so passion unto reason. As the propositions of faith seem absurd unto reason, so the theorems of reason unto passion, and both unto reason; yet a moderate and peaceable discretion may so state and order the matter, that they may be all kings, and yet make but one monarchy: every one exercising his sovereignty and prerogative in a due time and place, according to the restraint and limit of circumstance." The whole section is worth reading in this connection.

Every Christian, who believes the Gospel, may be assured that God, Who calls us to holiness, is both willing and able, if we are not wanting to ourselves, to free us from all our corruptions, by the assistance of His Spirit. And, in truth, this was the end of Christ's coming into the world; and "Who gave Himself for us, that He might redeem us from all iniquity" (*Tit.* ii. 14).

Whoever does not faithfully believe the possibility of doing every thing through Christ Who strengthens us, will neither pray for such a power, nor attempt to act by it, nor trouble himself about it.

On the other hand, when a Christian is fully persuaded, that Christ, by His Spirit, can and will assist us in overcoming the greatest corruptions that human nature is subject to; why then, we set about it with courage and confidence, and shall be changed from glory to glory, by the Spirit of the Lord (*2 Cor.* iii. 17, 18).

FAITH IN GOD. 'Before the cock crow, thou shalt deny Me.' This shews us, that God knows[1] our hearts better than we ourselves do; and, therefore, we ought to believe what God has revealed and declared, though it be never so contrary to our imagination.

We believe a man like ourselves upon his bare word; and yet, such is the corruption of our nature, that we make a difficulty of believing the word and oath of God, when it suits not with our reason, or thwarts our passions.

FAITH AND WORKS. FAITH IS THE ROOT OF WORKS. A root that produceth nothing is dead.

Faith and good works. Our Lord praises it very often, not to oppose it to good works, but to show that it is the fountain of them. And to take the Jews off from their confidence in the works of the Law, which they depended upon for their justification, and in their own righteousness.

Fasting.[2]

Fasting from pleasant meats, rather than from all, as it would answer the ends of mortification, in not gratifying the palate, nor ministering to luxury, so it would agree with every constitution, and answer the objection, That my health will not suffer me to fast.

[1] Cf. note 2, p. 21, on the prophecies of our Lord.
[2] Cf. SELF-DENIAL, TEMPERANCE.

FASTING AND TEMPERANCE are absolutely necessary to secure a true freedom of mind and thought:

This makes our morning thoughts more free, clear, and reasonable, than after a full meal, which in other words is gluttony, however harsh it may sound; if a man eats so much as unfits him for any duty of prayers, or business, or study, he eats too much, and eating too much is certainly gluttony. A constant full feeding is the very death of the soul, destroys the very spirit of religion, as any other notorious sin makes a man fit for nothing but dozing, trifling, or idleness. Temperance,[1] therefore, is a universal duty, a self-denial as absolutely necessary for a Christian who would get rid of disorders of his nature, as it is for a man in a dropsy to abstain from drink. It is the most general exercise of the Christian life, its design being to destroy sensuality, lessen the corruption of our nature, and enable us to enjoy spiritual things.

The duty here meant is not a total abstinence[1] from all food for a certain time (all constitutions not bearing this), but the denying a man's self such dainties, or such a quantity of meat, as may indispose him for the duties of his calling; such a self-denial is a duty, and a proper means of applying to God in hopes of being accepted.

In short, this duty makes our repentance more affecting, calms our passions, puts us in a better state of devotion, disciplines the body, allays the passions, makes our prayers more powerful with God for whatever we ask (*St. Matt.* xvii. 21).[2]

All this depends upon this truth, that our souls being united to a body, it is more or less fit to join in acts of religion according to the state it is in.

Now temperance favours piety, luxury favours sinful thoughts; the one gives the soul an heavenly taste, the other infects it with dispositions earthly, sensual, devilish.

Faults.

Those that commend our faults design to make a jest of us.

Fears.

He that attempts to get rid of his fears by running from God, will infallibly increase them.

[1] It will be observed that the word "temperance" is used rightly, as equivalent to self-control, and not in its modern sense of total-abstinence.

[2] "Howbeit, this kind goeth not out, but by prayer and fasting."

Men are too apt to flatter themselves that God will not be so severe as He has threatened. This hardens men in sin, and makes them boldly venture upon damnation. This is to represent God as a God not terrible in judgment. Let a just fear of God's vengeance have its proper effect, etc. The Spirit of God makes use of flames, of fire and brimstone, to awaken us, to represent it to us.

You see, therefore, the folly of those who say, that "there is one event to the righteous and the wicked" (*Eccl.* ix. 2);[1] that "it is in vain to serve God" (*Mal.* iii. 14).

You hear, on the other hand, what the Psalmist says, and which is worth your laying to heart, That in keeping God's commands, there is great reward (*Psalm* xix. 11), a reward which eye hath not seen, nor ear heard, etc.

Fear of God. A man has no other security of his virtue, but the fear of offending God.

FEAR OF MAN. He that complains of the secular power[2] is ignorant of the power of God.

To neglect our duty for fear of man, or any temporal evils, is to forget the anger of God.

Fear of man. Pastor. Those whom fear renders weak and cowardly in the exercise of the ministry, forget that they exercise it in the name and place of Jesus Christ, to Whom they must account.

Flattery.

Vanity. The remembrance of our infirmities and misery the best antidote against the poison of flattery.

Food.[3]

Intemperance. Without the grace of God, that which is intended and necessary for the life of the body, becomes the death of the soul.

Forgive Injuries. **Love** Enemies.[4]

These must have no bounds in the heart, though, as to the outward behaviour, they may have some limitations.

[1] This rebuke of improper quotation is very remarkable, considering the pre-critical age in which it was written.

[2] That is, of the influence of the secular power as an excuse for not fulfilling our duty.

[3] Cf. FASTING.

[4] Cf. ENEMIES, INJURIES, TEST.

He that goes to his prayers without a forgiving temper obtains nothing but his own condemnation.

Frailty.

Human frailty, self-confidence. It is often that people want to be convinced that they are capable of falling; and, therefore, it is necessary they should fall when they least fear it. St. Peter.[1]

Friendship.

Friendship is to be purchased only by friendship. A man may have authority over others; but he can never have their heart but by giving his own.[2]

Frugality.

We ought to manage our temporal riches to the best advantage, not out of covetousness, but because they are the gift of God.

Fruits.

"By their fruits ye shall know them." Do Arianism, Deism, Socinianism, tend to make men better than the orthodox doctrine? Do not they rather deprive us of many helps, motives, and means of becoming better? Therefore, do they not do harm to Christianity?

Glory.

Glory belongs to God. For it is He that gives success to the labours of His ministers. Let us beware of taking it to ourselves.

[1] The example of St. Peter, as an illustration of the danger alluded to in the maxim, may have a twofold reference. (i.) To his fall, after the question at Cæsarea Philippi. (*St. Matt.* xvi. 13-23.) The Christ had just told the Apostle that it was upon himself that the Church should be built, and then proceeded to unfold for the first time the darker side of of His own life—the Passion and the Cross. St. Peter took it upon himself at once to rebuke Him, "Be it far from thee, Lord: this shall not be unto Thee," and received as reply the sternest and severest words that ever fell from the Lord's lips, "Get thee behind Me, Satan." (ii.) And more obviously, the denial, which came after a strong assertion of loyalty in the spirit of self-confident boasting. (*St. Matt.* xxvi. 31-34.) The Lord predicted the sifting of the Rock-Apostle, and Simon confidently repudiates the very suggestion of a failure. "Lord, I am ready to go with Thee, both into prison, and to death." And before the morning sun was up the fall was complete.

[2] "He loved them, and he was king." Bishop Thorold, speaking of a deceased clergyman (the Rev. Evelyn A. Alexander) and his flock, once used these words (though I am not aware that they have ever found their way into print), which express, in the sententious form, for which he was so deservedly famous, the same idea as the maxim. In many ways Bishop Thorold's style of thought closely resembled that of Bishop Wilson.

DEGREES OF GLORY. The nature of things proves this;[1] for holiness being a qualification for happiness, the best man must be the happiest. And he that does not desire to be as happy as he possibly can be, is in a fair way of not being happy at all.

For this reason, a Christian should begin betimes, that he may have a greater stock of virtues to depend on; at least to lose no time, when once he is convinced of this truth.

God.[2]

Have no other view, but to please God.

He lives to no purposes who glorifies not God.

Whatever relates not to God, is not worth your care.

How oft do we see the Word of God, good desires, and even good works, subsist for some time together with vanity, worldly lusts, ambition, luxury, and even grow up together with them? Sooner or later the thorns grow up, and choke the good seed, if not rooted up in time.

God Almighty. It will be a dreadful thing to be convinced of the power of God, by the terrors of His justice, rather than by the greatness of His mercy to sinners, and such as trust in Him.

To serve God. We then serve or glorify God, when we any ways acknowledge, and especially in a public manner, the wisdom, goodness, power, justice, or providence of God; and all this we do in our public service. We, by confessing our sins, acknowledge His justice, and by praying to Him for what we want, His providence, etc. And so in every part of our service. See *Rev.* xiv. 7, "Fear God."

Favour of God, better than life,[3] for it lasts to eternity. *Jer.* xxxi. 3, "I have loved thee with an everlasting love."

God's Omnipresence. You will never be truly happy until you can say, I am glad that God sees all my actions, that He sees my heart, and the very motives upon which I do every thing.

[1] "For one star differeth from another star in glory" (*1 Cor.* xv. 41).
[2] Cf. KNOWLEDGE.
[3] "Because Thy lovingkindness is better than life, my lips shall praise Thee" (*Ps.* lxiii. 3).

God's Foreknowledge imposeth no necessity upon the will. The corruption of the will is the sole cause of sin. God has no part in causing that corruption. And, if He foretells things, it is only because He foresees that they will certainly come to pass.

Omniscience of God. God sees every thing. This is matter of comfort to good men, and matter of terror to the wicked.

God reconciled to man, when He forgives his offence. Man reconciled to God, when he thankfully accepts of the pardon, and endeavours to offend Him no more.

God's Presence. "Walk before Me, and be perfect" (*Gen.* xvii. 1). To live as in God's presence, is the only way to perfection. When we lose the sight of Him, we forget our dependence; we walk as in the dark; we choose shadows for substances; we fall into snares, errors; we are exposed to our enemies, our infirmities, etc. "I will lift mine eyes unto the hills, from whence cometh my help" (*Ps.* cxxi. 1). Looking to our feet, human prudence will not be sufficient to secure us: Look upwards. *N.B.*—This last a text.[1]

Providence of God. God very often conceals His almighty power and care over His creatures under means that seem altogether natural and human.

The Shepherds visiting Christ, etc.:[2]

> Heaven sent us hither, and we need not fear,
> But Heaven is able to supply our care.

"God dwelleth in you." *Eph.* iii. 7;[3] *2 Cor.* vi. 16; *St. John* xiv. 23. We must, therefore, make our addresses to Him as

[1] If this is meant literally, as it seems to be by the singular number, "a text," the reference can only be to *Is.* xxxviii. 14, "mine eyes fail with looking upward." But if the general idea of aspiration as symbolized by "look upwards" is meant, there are of course scores of texts that would suit the thought. See also note 3. Or it may be that the editors have misread the MS., and printed "text" for "test." This latter word, and use of it in similar connections, is very common in the *Maxims*. Cf. TEST.

[2] A quotation (one of seven) from Beaumont's *Psyche*, cant. vii. stanza 206. In the original MS. (of which the Keble edition is a reprint) four of them stand in consecutive order, showing that Bishop Wilson had been reading the poem, and making extracts from it into his commonplace book. Cf. note 4, p. 5.

[3] "The Gospel, whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power." "For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them." "We will come unto him, and make Our abode with him."

dwelling in us, making His abode in us,—in us, as in His temple:—

We must make our addresses to Him as our Master and Teacher; and, as scholars, beg of Him to shew us the way we should walk in.

As a King, offer Him your heart, that He may reign there; be ever ready to receive His commands, etc.

As a Father, reverence and love Him above all things, and endeavour to please Him; go to Him with confidence and freedom; He will excuse your weakness, and pardon your failings: cry Abba, Father.

As a Physician, beg Him to look upon the disorders of your soul: "If Thou wilt, Thou canst make me whole"; "Speak the word, and Thy servant is made whole."

As a Shepherd, ask Him food for your soul; keep close to Him, and never stray from Him.

As your Redeemer, beg of Him to deliver you from your captivity. "Lord, I am oppressed, undertake for me."[1]

God's own time. He has His own proper times and seasons; and He enables us, by His grace, to do that at one time, which we could not do at another.

The goodness of God. He requires nothing of us but what is for our advantage. He freely pardons our offences, and even rewards the good, which He Himself works in us.

A desire to please God, is that in which Christian virtue consists: Do this, and mind not what the world judges of you.

Nothing that pleases or displeases God is to be accounted little.

God's faithfulness. He never leaves those in error, or under ruinous temptations, who seek to Him by prayer, study, and endeavours.

God's assistance. He that expects to do his duty, as a Christian, must have a strength more than human to go through with it; he must have the power of God with him.

[1] *Is.* xxxviii. 14 quoted in note 1, p. 54. The passage appears to have been a familiar one, and this fact confirms the view taken in the note just cited.

God's hatred of sin (*2 St. Peter* ii. 4).[1] How great must it be, when He punished it so terribly in the most noble of His creatures, the very angels.

GOD'S WILL BE DONE. He only knows what is best for us; so that what God gives me not, to be sure, is not fit for me.

We pray that God's will be done; but then, when God manifests His will by events that do not please us, we repine, and in effect pray that His will may not be done, but ours. A greater sin than is thought.

Receive everything that happens as God's appointment.

Submission to God's will. "The servant is not greater than his Lord." Think often of this, and you will never complain of ill-usage, of afflictions, or humiliations.

GOD AND THE WORLD. Sad is the condition, and vain the endeavour, of those that would please both these.

Whenever we take the part of truth, if we would not be deceived, let us not expect a good reception from the world.

Godliness.

Form of Godliness. Nothing is more provoking to God, than the use of holy things, without the conversion of the heart.

Golden Rule.

"Do to others as ye would." That very self-love which blinds us with respect to our neighbour's good and rights, is made by Christ a means of convincing and informing us what we ought to do, by obliging us to change persons,[2] etc., which will shew us our injustice and our duty.

"Whatsoever ye would that men should do," etc. To make this rule of use, we should suffer our passions (wouldings)[3] to plead freely on both sides (as counsellors, not as judges): see

[1] "For if God spared not the angels that sinned," etc.

[2] "Change persons" means, to quote the title of one of Charles Reade's best novels, to "Put yourself in his place."

[3] "Wouldings" = propensities, inclinations. The word has now gone out of use, and appears to have been the coinage of Henry Hammond (1605-1660), whom Charles I. pronounced to be the most natural orator he had ever heard. See *Life* by G. G. Perry, and collected works. 4 vols. fo. 1674-84.

what can be said on one side as well as the other. This would calm our resentments, make us good-natured; then reason will be able to, qualified to, judge what in such or such a case would be equally good and best for all mankind, for buyers and sellers, for masters and servants, for poor and rich. That which is equally best for all, buyers and sellers, lenders and borrowers, etc., is the measure of our duty.

We love our neighbour as ourselves, when we sincerely endeavour that he may be saved.

Love thy neighbour as thyself; that is, desire that he may be free from the same evils, that he may enjoy the same good things; especially that he may be happy for ever.

We never despise others, but when we do not reflect upon ourselves.

How can the members of the same body deceive, hate, and envy one another? "Laying aside all malice and guile" (*1 St. Peter* ii. 1).

We love our neighbour as Christians, when we love him for God's sake; that is, when we have an eye to God, and seek nothing but Him, in doing our neighbour good.

Good Name.

He that loseth his good name loseth the power of doing good.[1]

Goodness of Providence.

An infidel age is no reproach upon the goodness of Providence. He brings good out of evil. His infinite patience magnifies His infinite mercy, if one may so speak. He foresaw and foretold this by His Prophets and Apostles, and especially by His Son; namely, that faith should fail, and iniquity should abound; that

[1] "Good name in man and woman, dear my lord,
Is the immediate jewel of their souls:
Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."
(*Othello*, Act iii. sc. 3.)

There are no direct quotations from Shakespeare in the *Maxims*, and it is difficult to tell whether the Bishop read him much, but this maxim, and especially the one referred to in note 1, p. 13, would seem to indicate some slight acquaintance at any rate with the poet.

the times of His patience with the Gentile churches should be fulfilled; that the ingrafted branches might be cut off, etc.

Good Works.

We can always do what is proper to our condition, and that is most pleasing to God.

He that recounts his own good works does but reckon up the gifts of God.

Obedience of our life is the only proof of our faith.

A deficiency in good works is a certain proof of a defect in that love, which we owe to God for the pardon of our sins, and for the graces He has given us.

Gospel.

Peculiar blessings of the Gospel. God has given us His Son to redeem us; His Holy Spirit to change our hearts and to assist us in our duty; the Gospel to be our rule; His life our pattern; His ministers to be our remembrancers[1] and watchmen over us; His Sacraments as seals of those blessings; the blessings of eternal life to encourage us; the most fearful punishments after death to, etc.

Truths of the Gospel. Few people deny them; most live as if they were not true.

The Gospel affords us infallible rules of life; and, provided we apply them right, we cannot be wrong in our judgment.

Gospel not received. How should they, whose hearts are set upon the riches, pleasures, honours, and all the idols of this world, love a Gospel which condemns all these, and recommends mortification, self-denial, etc.?

Government.

GOVERNMENT OF THE SENSES. It being much more easy to prevent than to mortify a lust, a prudent Christian will set a guard over his senses, which otherwise would expose him to continual

[1] A word that has gone out of common use, and that is sometimes misunderstood in the few surviving instances in which it is employed. It = one who puts in mind, and is the title of officers still attached to the Central Office of the Supreme Court, and to the Corporation of the City of London.

dangers. One unguarded look betrayed David. Job made a covenant with his eyes.[1] "Evil communications corrupt good manners."

The more we abstain from sensible[2] pleasures, the easier we can be without them. And the more we indulge them, the more desirous we are to gratify them. Besides, if we consider how much they unfit us for the joys of heaven, we shall think ourselves obliged to forbear, to deny ourselves; by which means a less degree of grace will secure our innocence, if that concupiscence,[3] which opposes it, be diminished.

GOVERNMENT OF THE UNDERSTANDING. Understanding is a talent, and an account will be required of the improvement and use we have made of it. Universal knowledge being impossible, little things below our consideration, things of great difficulty to be learnt, unless of equal importance, are of no use to our great end, which is eternal happiness. A Christian, considering this, will be content to be ignorant of many things which others admire, and will only strive to be master of such truths as are of use to conduct him to his great end. Such are, a stock of sound principles, which may defend him against error, and direct him in the way he should go; concerning[4] maxims tending to the practice of a good life, doctrines according to godliness (*1 Tim.* vi. 3, etc.). And he desires more light, for no end but that he may better see and not miss his way; avoiding two rocks, curiosity and vainglory, either to amuse himself or be admired by others, the fault of too many men. And indeed the little use that many learned men make of their knowledge, is the true reason that human learning is so much despised. After all, the better a man knows the grounds of his duty, the better he is prepared to practise it.

N.B.—It is not the habitual knowledge of truths of importance, but the actual sense[5] of them upon which a good life depends.

GOVERNMENT OF THE AFFECTIONS. Our affections being

[1] "I made a covenant with mine eyes; why then should I think upon a maid?" (*Job* xxxi. 1.)

[2] "Sensible," appertaining to the senses, and here further limited by the whole context to the sensual side of human nature. Cf. note 5.

[3] lust. Cf. note 1, p. 25.

[4] The construction is broken.

[5] *i.e.* perception. The knowledge must pass beyond intellectual apprehension into such practical conviction of truth as will necessarily issue in action.

strongly inclined to sensible[1] good, for the sake of which we are often tempted to evil, and fall into great disorders; to prevent which, a prudent Christian will resolve at all times to sacrifice his inclinations to reason, and his reason to the will and Word of God; if reason, clouded or bribed by a present temptation, would lead him to do anything contrary to that Word.

A good Christian also submits his will to the providence of God, which orders all things for the best, how much soever it goes against the grain and his own inclinations; for God loves us, and will ever choose better for us than we can do for ourselves.

And because our passions, unless kept under a strict guard, would lead us to infinite evils,—especially that great evil, the disturbing our reason, and making us unfit to act with prudence,—a Christian will do all he can to keep them within bounds.

GOVERNMENT OF THE TONGUE.[2] Many being the evils of the tongue, a Christian, who knows that by his words he shall be justified or condemned (*St. Matt.* xii. 37), will pray to God, and endeavour to set a watch over his mouth, and keep the door of his lips, by avoiding:

1. All profane discourse, all oaths, or making light appeals to God, or making free with His Word, or anything that belongs to Him, which are the more provoking, as having less temptation.

2. All detraction, all censuring of others, whether true or falsely; for who made me better than they? All making free with other people's reputation, considering the almost impossibility of making reparation for such injuries; all flattery, making those proud, incorrigible, etc., whom we pretend to love; propagating of lying stories, as having this great guilt, that no man knows what additions may be made by others to them, to the prejudice, trouble, ruin, of our neighbour.

3. All boasting, which is the offspring of pride, making a man a prey to flatterers, etc.

4. All complaining and murmuring, as if there were no overruling Providence, or that God did not do well in permitting things to fall out as they do, which is a degree of blasphemy.

[1] sensible, *i.e.* evident to the senses, appreciable, tangible. It is not denied that this may be a good, but it is not the highest, just as the senses do not rank so high as the spirit. See also notes 2 and 5, p. 59.

[2] Cf. CONVERSATION, TALK.

5. All positiveness, or being "wise in our own eyes" (*Is.* v. 21), as if we were not subject to error.

6. All speaking evil of dignities; that is, of God in His representatives; all filthy talking and jesting, which should not come out of that mouth, which must either glorify God in heaven, or will blaspheme Him in hell.

To prevent these faults, a Christian will consider, that the end of speech is to glorify God, and benefit our neighbour; and will try all his words by this test; and, by using his tongue to these ends, he will avoid infinite troubles here, and much greater hereafter.

GOVERNMENT OF CONSCIENCE.[1] Conscience is that inward eye (*St. Matt.* vi. 22)[2] by which a man judges of the lawfulness of his actions, when compared with the law of God, which being the rule of duty (and not our false persuasions), a Christian will endeavour first, to know what is the will of God, what God would have him do (that he may neither act against His rule, nor be answerable for not knowing it), and take care to act accordingly.

In order to this, a Christian will do nothing hastily, but take heed to his ways; and he will often call himself to an account, and judge himself, that he may not be judged of God. By this means he will preserve his conscience always tender, that is, very sensible[3] of any thing that may hurt it, and secure that peace of mind on which all the comfort of life depends.

Two things a Christian will do: Never go against the best light he has; this will prove his sincerity: and, secondly, to take care that his light be not darkness; that is, that he mistake not his rule by which he ought to go.

GOVERNMENT OF THE HEART. There is no governing the outward man, without first governing the inward. When the heart is under no restraint, we ourselves do not know whither it will carry us.

GOVERNMENT. RULERS. The sins of the rulers are forerunners of Divine vengeance (*Zeph.* iii. 3, 4).[4]

[1] Cf. CONSCIENCE.

[2] "The light of the body is the eye...if therefore the light that is in thee," etc.

[3] *i.e.* conscious, almost equivalent to "sensitive to."

[4] "Her princes within her are roaring lions; her judges are evening

"Ubi non est pudor
Nec cura juris, sanctitas, pietas, fides,
Instabile regnum est."[1]

SENECA, *Thyestes*, 215.

Petty Governments. These are too often governed with more fierceness, authority, etc., than real empires.

Grace.[2]

We receive grace in the same degree we desire it.

God gives grace, but He gives it only to those that labour and pray for it.

God has promised His grace and Spirit to those that ask; He has not done so in respect to any temporal good things.[3]

Whatever favours are shewed to men, who either have no right to them, or have forfeited their right, must be said to be of grace.

Divine grace repairs all the mischief which sin has made in our nature, rescues us from the slavery of our lusts, dispels the darkness of our understanding, heals the infirmities of our will, cures us of self-love, carries us from the creature[4] to the Creator, and from being enemies, makes us children of God.

Grace of God, not an infused habit or quality; but such circumstances, ordered by God, as incline a man to consider and attend to the things which concern his salvation. As for example; a fit of sickness, or some calamitous accident; this awakens the soul, makes it hearken to reason. These reasons are either suggested by the Spirit, or by His providence offered by a book, sermon, or good friend, and often produce an effect, which, if God had not so ordered everything, all the reason in the world could not have wrought the man's conversion.

wolves; they gnaw not the bones till the morrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law." See the whole chapter.

[1] Where there is no shame, no care for justice, integrity, duty, honour, the kingdom is unstable.

[2] Cf. KNOWLEDGE.

[3] This requires some qualification, because as stated absolutely in the text it is not true. The truth lies in proportion. The temporal good things are guaranteed on the condition of seeking first the kingdom of God and His righteousness. This was an old world truth. "I have been young, and now am old: yet saw I never the righteous forsaken, nor his seed begging their bread" (*Psalm* xxxvii. 25).

[4] *i.e.* the creation. See notes 3, p. 2, and 4, p. 29.

The grace of God, amongst other ways, works upon us, by setting certain thoughts strongly before us, and by keeping off others; by diverting us out of the way of temptation, and when we meet with such, by suggesting such reasons as are most proper to convince us, and by making us attend to them, etc.

To say, we have not power to do what God requires of us, is blasphemy.

Grace of God. By this, if we would speak to the understanding, we must mean a sanctifying principle, which joins itself to, and co-operates with, the ordinary means of Providence; not a power that shall force men to be good in spite of their resolution to be otherwise.

Grace, Light, Security, etc. (*St. John* xii. 35).[1] If we would preserve this present light, let us dread the losing it. If we do not so, and make use of it, God will withdraw it. The more God bestows His gifts, the more we should pray for grace not to abuse them.

Means of grace. God evermore accompanies the ministrations of the priest, if there be no impediment on the part of the people.[2]

Motions of grace. It is a sad misfortune to strive to suppress the motions of grace, but a much worse to be successful in doing it.

Grace abused. Grace and blessings abused, harden the heart.

GRACE BEFORE MEAT.[3] "Every creature of God is good, if it be sanctified with the Word of God and with prayer."

He must be ungrateful who partakes of God's creatures by which we live, and does not give thanks for them.

Man shall not live by bread alone; that is, his meat would not keep him alive; but, by the Word of God spoken to Adam and to Noah, Every moving thing shall be for meat for you. By this general blessing, heathens are nourished; but not being sanctified by prayer, that is, by the prayer (or grace) of every

[1] "Walk while ye have the light, lest darkness come upon you."

[2] Cf. Article xxvi., "Of the Unworthiness of the minister which hinders not the effect of the Sacrament."

[3] Cf. MEALS.

particular person on every meal, it preserves their lives to no other purpose than that of beasts; whereas the meals of Christians are sanctified by prayer, as well as by God's general blessing.

What a scandalous thing it is to take our food without being mindful and thankful to Him, Who bestows it on us. St. Paul gave thanks in the presence of the heathens (*Acts* xxvii. 35); yet Christians are ashamed to do it before Christians.

Greatness.

A great man is made so for others (not for himself), to relieve the poor, comfort the afflicted, protect the oppressed, correct the vicious, deliver the captive, etc.

None so great as to be above giving an account to God of all his actions.

When a man looks upon greatness as an advantage, and values himself upon it, he acts like an heathen; when he receives it with fear, and a sense of his own unworthiness, and looks upon it as a burden laid upon him for the service of others, he then acts like a Christian.

Greatness, honours, etc. Those whom God has abandoned to the desire and enjoyment of riches and honours, deserve, above all others, our prayers and our compassion, as being in the most dangerous circumstance of life, which renders them almost incapable of grace, and the inspirations of heaven. These are most miserable, because they think themselves happy. A Christian is no otherwise great in the eyes of God, than as he is helpful to others, feeds the hungry, protects the weak, administers justice impartially, etc. See *Spirit of Christianity* etc., p. 52.[1]

Conduct of the great. How careful should they be to regulate it, when they see how ready the world is to follow their example.

Guest.

St. Augustine had the sense of the following verses written in his dining room:

[1] *The Spirit of Christianity*, by Walter Kirkham Blount, London, 1686. There is no mention of the author in the *Dict. Nat. Biog.*

"The man in railing bold, in censure free,
Shall never be a welcome guest to me."[1]

Habits.

Evil habits. If young people would but consider the infinite trouble of breaking off evil habits, of laying a foundation for a bitter repentance or damnation, they would, etc.

Happiness.[2]

The only solid foundation of our happiness is the distinct knowledge of the moral attributes of God. He is merciful; He will therefore pardon sinners on favourable conditions. He is true; therefore we depend on His promises, fear His judgments, etc.

God will not suffer any soul to be happy, which seeks its happiness in any other but Himself.[3] Hence disappointments, etc.

Most men (even the philosophers) placed their happiness in an agitation of the mind, which diverted them from thinking too much of themselves and their own miserable state.[4] Would to God most Christians did not follow them in this.

We plainly perceive that we have it not in ourselves to make us happy. If we seek for happiness anywhere but in God, we are sure to be disappointed; and it is God Who disappoints us, that at last we may go to Him.

Happy life. Lay nothing much to heart; desire nothing too eagerly; rejoice not excessively, nor grieve too much for disasters; be not bent violently on any design; and, above all, let no worldly cares make you forget the concerns of your soul.[5]

[1] The original words were carved on the board:
"Quisquis amat dictis absentum rodere vitam
Hanc mensam vetitam noverit esse sibi."
St. Augustine was accustomed also to enforce the dictum on those who were inclined to forget it, by saying that either he must efface the verses, or they would compel him to leave the table. It is of course St. Augustine of Hippo, not of Canterbury.

[2] Cf. ATTRIBUTES, GLORY, HEAVEN, RICHES.

[3] Cf. note 2, p. 71.

[4] But was not the intention right, viz., loss of self? Was it not a form of ἁμαρτία, missing the mark, but the mark was a true and lawful one surely?

[5] This is another form of stating the old doctrine of μηδὲν ἄγαν expressed in the well-known lines of Terence:
"Id arbitror,
Adprime in vita esse utile, ne quid nimis."

ETERNAL HAPPINESS. There may be degrees of glory but not of happiness. One star differeth from another in glory, but both are stars, and both bright according to their bulk.

The measure of love, and labour, and sufferings, shall be the measure of glory.

Happiness of man cannot consist in anything, which will not last as long as he is like to last.

Heart.[1]

Hearts are divided because interests are divided.

CORRUPT HEART. The good Christian is not one who has no inclination to vice (for we have all of us the seed of every vice in our heart), but one who, being sensible[2] of such inclinations, does not allow them to spring up, and grow into ill actions.

A corrupt heart will corrupt the understanding and judgment.

Heaven.[3]

No man must go to heaven who has not sent his heart thither before.

There is no proportion between what we see, enjoy, or wish for, on earth, and what we hope for in heaven. The carnal man would reap without sowing; this is preposterous. To hope much, and do little, is what self-love aims at, and yet none but the violent take the kingdom of heaven by force; and woe to them who have their consolation in this world.

Heaven and happiness. We have no title to heaven but by God's promise, for all our good works are His gift, and both the gift and the promise of reward are from the good-will of God in Jesus Christ.

Inheritance in heaven. Charity. He that expects an inheritance in heaven will more easily part with his earthly inheritance, whether by charity to the poor, or through patience to those who wrong him of it.

Way to heaven. All ways are indifferent to one who has heaven in his eye. As a traveller who does not choose that

[1] Cf. UNION. [2] *i.e.* conscious. [3] Cf. HAPPINESS, INHERITANCE.

road which is most pleasant, but that which is most safe, and which will bring him soonest to his journey's end; so prosperity or adversity, poverty or riches, if God so orders them, are equal, to a Christian. But if he is to choose, the way of the Cross is certainly the safest; Jesus Christ made choice of that.

Heaven and hell. That the knowledge of things so amazing and dreadful should have so little effect upon our passions, and that things so desirable should be despised, must be for want of faith, consideration, and a due attention.[1]

Hell.

"I am tormented in these flames." Take notice that he who said this was a Jew, one who had Abraham to his father. This should make Christians beware of depending upon a form of religion, without leading of lives answerable thereto.

Heresies, Schisms.[2]

These always break forth upon the prospect of worldly advantages.

The subtlety of human reasoning has always been the corruption of the faith.

Heretics.[3]

Those that cannot be content to be the authors or espousers of novelties, without desiring to propagate them, follow the example of Satan, who would not fall without as many associates as he could.[4]

[1] *i.e.* reflection, close study. Cf. note 1, p. 26.

[2] Cf. SCHISM.

[3] Cf. FAITH.

[4] Based on the substance of section 7 of the *Religio Medici* (see note 2, p. 48). "These opinions I never maintained with pertinacity, or endeavoured to inveigle any man's belief unto mine, nor so much as ever revealed, or disputed with my nearest friends; by which means I neither propagated them in others nor confirmed them in myself; but, suffering them to flame upon their own substance, without addition of new fuel, they went out insensibly of themselves; therefore these opinions, though condemned by lawful councils, were not heresies in me, but bare errors and single lapses of my understanding, without a joint depravity of my will. Those have not only depraved understandings, but diseased affections, which cannot enjoy a singularity without a heresy, or be the author of an opinion without they be of a sect also. This was the villany of the first schism of Lucifer; who was not content to err alone, but drew into his faction many legions; and upon this experience he tempted only Eve, well understanding the communicable nature of sin, and that to deceive but one was tacitly and upon consequence to delude them both."

By obliging heretics and infidels to explain their opinions, is the surest way to put them to a shameful silence.

Heretic. Libertine. An hidden heretic is more mischievous than an open libertine.

Higher Powers.

"The Lord rebuke thee" (*St. Jude* 9).[1] Since the angels themselves do not revile such as are exalted in dignity and authority, but refer them to the judgment of God, we ought never to speak evil of higher powers, but mention them with respect, though they should not be what they ought to be.

High Places and Posts.[2]

It is the most difficult thing for such as are in any eminent places, to escape the temptation of sacrificing truth and righteousness on some occasion or other.

History.

To profit by reading of history, we must consider it as an account and picture of the instability, the vanity, of the world, that everything is nothing, and that God alone is all in all.

Holiness.

Whatever is contrary to holiness, is forbidden to all Christians, laymen as well as clergy.

Holy life. The fruit of righteousness is peace.

It is the greatest blindness to pretend to hope for eternal happiness, without preparing for it in the whole course of our lives by holy living.

Holy Ghost.

A sinner has no remedy to reclaim him, who rejects the Holy Spirit, Who alone gives grace, repentance, etc. Where the root of faith is plucked up, all principle of a spiritual life is extinguished.

The Holy Ghost is a new principle of a new life.

[1] "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

[2] Cf. COURTIER.

Honesty and Diligence

Seldom go unrewarded long.

Honours, Riches, etc.

The love of earthly things is always accompanied with an indifference towards heavenly.

Hopes.

Our greatest hopes should lie beyond the grave.

FALSE HOPES. We see plainly that we are not what we should be; we wish we were better, and sit still, and think there is something in the very wish.

Miserable is the case of those who have no hopes, but that the God and Word of Truth will prove false.

Humility.[1]

Think meanly of yourself, and remember, that all that is good is God's.

He that is truly humble never thinks himself wronged.

A sinner that deserves damnation will not sure stomach[2] it to be commanded to be humble. "Learn of Me," saith Christ, "for I am lowly of heart." The difficulty of this grace appears in this: That the Son of God was forced to take our nature to shame us out of pride. He abaseth Himself, and we would exalt ourselves, and be esteemed what we are not. What diabolical pride is this!

To despair, because we are poor and wretched, is not humility, but abominable pride. We are not willing to owe our cure to God alone.

Humility is an entire submission to the will of God in all things; receiving with reverence whatever His providence shall appoint for himself or others, looking upon it as the gift of God to the world, in order to some greater good, though at present it seem grievous; dead to all pre-eminency before others; not fond of singularity, praise, or glory, in this world.

[1] Cf. KNOWLEDGE, RESIGNATION, STATE.

[2] *i.e.* will not put up with it, will not brook it.

A fault, which humbles a man, is of more use to him, than a good action, which puffs him up with pride.

The great design of God, in relation to the children of Adam, is to humble them; "that no flesh should glory in His presence" (*1 Cor.* i. 29). He humbles the learned, by the foolishness of preaching, which they are confounded to see attended with such success. He humbles the preacher himself, and those who are converted by his sermons by convincing them of the folly of ascribing anything to themselves. He humbles the great, by requiring them to conform themselves to Jesus Christ, made of no reputation, and to trust in Him alone. He requires us all, as we hope for salvation, not to seek for it in ourselves (which pride would suggest), but in Jesus Christ alone, Who is to be our wisdom, by the light of His Word; our righteousness, by the merits of His sacrifice; our sanctification and redemption, by His Spirit and grace. So that we owe all that we have, or hope for, to Him alone.

The more God raises and exalts good men, the more they abase and humble themselves. They remember with sorrow what they are of themselves, and what they are capable of becoming.

HUMILITY IN PASTORS. The marks of grandeur[1] are a burthen to a holy Bishop. He bears them before men, but, through humility, laments them before God.

Far be from us the pride of those who will not impute the faults and unfruitfulness of their ministry to themselves, but to their flock.

To dispute with secular persons, which should be the greater, is very opposite to an ecclesiastical spirit.

Hypocrisy.

Christians do not take so much care to avoid the sin of hypocrisy, as what is scandalous in it. They bear malice in their hearts, and only take care to avoid to show it in outward acts.

[1] It must be remembered that a Bishop's grandeur has been enormously diminished of late years. With the cutting down of the incomes of the sees, some of which were of great value before the appointment of the Ecclesiastical Commission, and with the increased calls upon the diminished revenues, and the quickened activity of the whole church, "grandeur" has almost wholly died out.

Hypocrite.

He that is angry at other men's faults, and is not angry at his own, is an hypocrite.

Idolatry.[1]

There are few who have not their idols, which their hearts adore, in which they put their trust, and place their happiness. The worst of all is ourselves.

"If any man Thirst," etc.

(*St. John* vii. 37). In vain do we seek to quench and satisfy our thirst and our desires amongst the creatures,[2] from learning, riches, honours, pleasures, etc. Our drought will but increase till we seek Jesus Christ: His grace alone can satisfy.

Ignorance.

Generally speaking, men have more need of a confessor than of a director.

Wilful ignorance. He that knows he is in the wrong, ought not to be argued with. (*St. Luke* xx. 8.) "Neither tell I you by what authority I do these things."

Image of God.[3]

This is an uncontested truth, that God loves His own image and likeness; that He is well pleased that this image should be restored in men; that He will effectually assist all such as sincerely desire His help to perfect His image in them; that to endeavour this, is the true way of glorifying God.

RESTORATION TO THE IMAGE OF GOD. The most effectual means of our recovery to what we are fallen from consists in:

[1] Cf. COVETOUSNESS. It will be sufficient to refer the student to Bacon's famous description of more modern forms of idolatry in the *Novum Organum*.

[2] See note 3, p. 2. On the whole thought of the passage, cf. St. Augustine, *Confessions*. It is summed up in the often quoted sentence, "O Lord, Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee." The original is even still more touching, and brings out the antithesis between inquietum and requiescat, as no rendering into English well can. Fecisti nos ad Te, et inquietum est cor nostrum, donec requiescat in Te. It is not perhaps generally known that the A.V. translation of *Ps.* c. 3, "It is He that made us and not we ourselves," should be corrected as in the R.V.: "It is He that hath made us, and we are His." This passage is probably the source of the phrase in the *Confessions*.

[3] Cf. BAPTISM. See note 2, p. 17.

1. A firm belief of the remission of sins through Jesus Christ, Who died for us, to assure us of the sincere love of God for His poor creatures, and that He is fully reconciled to them, if they will be reconciled to the means He has proposed in the Gospel.

2. A firm faith in the power of God for recovering the image of God in us, consisting in righteousness and true holiness; called, therefore, the righteousness of faith, because produced by a firm faith in the power of God.

3. In earnest prayer to God for light, to discover what is evil in us, and for strength, to overcome and root it out.

4. In a wary and watchful walking in all external righteousness, such as is in our own power to perform: by which we may be assured that our prayers are sincere; when we do what we can, and pray for what we cannot do without the especial grace of God.

Impurity.

A habit of impurity extinguisheth all the principles of a Christian life.

Sins of uncleanness. Our having so little abhorrence of such as to make a jest of them is too sure a sign that we apprehend not the sad punishment due to such sins.

Incarnation.

Jesus Christ, according to the will of God, took upon Him our nature, and the sins of the world, in order to undergo the penance and punishment due to them, and to become a sacrifice for them.

Inconsideration.[1]

We are afraid of representing things, of the greatest concern to us, to our minds by frequent meditation, lest it should make us uneasy. And our misfortune is, we are not uneasy enough. But can this unthoughtfulness hinder what God has declared shall follow?

We are astonished to hear a man deny the truths of the Gospel; now it is in effect the same thing whether a man does not believe them, or does not lay them to heart.

[1] Want of consideration. For the meaning of "consideration," see note 1, p. 26.

Indian Catechism.[1]

All men are sinners; they know it themselves. God has made known that He will call all men to account; that Jesus Christ is to be the judge of quick and dead; that He will judge them according to their works; that their works will be judged, good or bad, as they agree with, or are contrary to, His Gospel; that it concerns everybody to know what the Gospel commands or forbids; that whoever receives, and believes in, Him shall have remission of sins; that that Gospel was established by miracles, and therefore no question to be made of it, for God raised Him from the dead on purpose to convince all men that His Gospel, His miracles, His declaring that He was sent from God, etc., was true, and at our peril to be believed. Repentance and remission of sins was to be preached to all nations (*St. Luke* xxiv. 47).

The Christian Faith teaches us two things—the corruption of nature, and our redemption by Jesus Christ. These are foundation principles: no other religion does, or ever did, teach them (Pascal).[2]

Indifferent Things.

Strive not about little things, lest you lose the sight of the mark of your high calling.

A man who has the interest of God and of his neighbour at heart, will not too stiffly insist upon indifferent things.

[1] "*The knowledge and practice of Christianity made easy to the meanest capacities; or, an essay towards an Instruction for the* INDIANS; *which shall likewise be of use to all such who are called* CHRISTIANS, *but have not well considered the meaning of the Religion they profess; or, who profess to know God, but in works do deny Him.*" This work by Bishop Wilson was the result of a conversation that he and some other gentleman had with the Honourable General Oglethorpe, "concerning the condition, temper, and genius of the Indians in the neighbourhood of Georgia, and those parts of America, who, as he assured us, are a tractable people, and more capable of being civilized, and of receiving the truths of religion, than we are generally made to believe; if some hindrances were removed, and proper measures taken to awaken in them a sense of their true interest, and of their unhappy condition while they continue in their present state." (From the Preface.) The work consists of Twenty Dialogues between the Missionary and the Indian, and these two brief sections were apparently either copied into the commonplace book from the *Indian Instruction*, or more probably, penned first in the note book and afterwards incorporated into the separate work. More probably, because the title *Indian Catechism* was not the one chosen for the book, but *Indian Instruction*. For Oglethorpe, and the condition of affairs to which this book related, see Abbey, *op. cit.*

[2] *Pensées*, II. iv. 4, in substance; see ed. Kegan Paul, pp. 6, 119 *sq.*

Infidelity.[1]

There would be no infidels, if Christians would live as Christians should do.

An obstinate resolution of believing only what pleaseth us cannot alter the truths of Christianity: 'The resurrection of the body, and the life everlasting.'

Infidelity is either pretended or judicial.[2] Either they reject the light, or are given up to their own darkness.

Too many are pleased with objections against the truth of the Gospel, for this very reason, that they may not be obliged to live according to its laws.

Infidelity is too often a just punishment of that curiosity, which leads men to lend an ear to the wicked reasonings of libertines.[3] These are the "seducing spirits," etc. (*1 Tim.* iv. 1).

AGE OF INFIDELITY.[4] It is a sickly age of infidelity, which has not only deprived us of religion, but of common sense, and of the common faculty of thinking. A foolish generation:— It is a certain sign of a sound and steady virtue and judgment, not to be carried along with the current of libertinism and infidelity. Let us make this wise choice, to be happy with the few, rather than to go to hell with the crowd.

Infidelity is, no doubt, wonderfully and justly appointed, or at least permitted, as a scourge to chastise those formal hypocrites, who profess the true religion, and yet in works deny it, and especially those whose duty it is to teach others by their examples as well as doctrines, and yet are so far from doing it, that they only harden the unbeliever, and confirm him in his infidelity. But God will be glorified in both

How thankful should every Christian be whom God has preserved in this age of infidelity, from falling from the faith, when we see so many, otherwise learned men, infected with this damnable vice to such a degree, that they cannot see the plainest truths, because they are not disposed to receive them, and because they are possessed with an evil spirit of unbelief.

[1] Cf. ATHEISM, DEISM, SCRIPTURE.

[2] Judicial, *i.e.* by the will of God. Cf. "God gave them over to a reprobate mind" (*Rom.* i. 28).

[3] Cf. note on Libertines, note 3, p. 86.

[4] See note on Deism, note 3, p. 34.

CAUSE OF INFIDELITY. Men pretend they want proofs, when it is only that they may not obey the truth, if they should see it made out. Others say, the Holy Scriptures are obscure, that they may have a pretence not to study them, nor to follow their directions.

Men reflecting upon their own actions with fear of what may come hereafter, and being not willing to forsake their evil ways, or their false ways, or their false persuasions, despair of attaining the promise of the Gospel, and so turn deists, that is, infidels; first hoping, and then affirming, all religion to be false.

Ingratitude for Favours, etc.

This was Hezekiah's crime,[1] for which he suffered: He forgot God, Who had done wonders for him, and in the pride of his heart was lifted up, etc.

Inheritance in Heaven. Charity.[2]

He that expects an inheritance in heaven, will more easily part with his earthly inheritance, whether by charity to the poor, or through patience to those who wrong him of it.

Injuries.[3]

Be not offended at them, nor complain of men that cause them; but look unto Jesus, and what,[4] and how He bore them.

To say that an injury is too great to be forgiven, is to forget both the authority and the promises of God, as well as the greatness of our own offences.

The greater the injury, the greater will be your obedience to God, if, for His sake, you forgive it.

He that says he never will forgive, says in effect, that he will never go to heaven.

It costs more to revenge than to bear with injuries.

It is much better to suffer an injury than to commit one.

Instruction.

Art of instructing. There being a secret pride in man,—whenever we would instruct to purpose, we must do it by such

[1] *2 Chron.* xxxii. 25, 26.
[2] Cf. HEAVEN.
[3] Cf. ENEMIES, FORGIVE.
[4] *i.e.* what injuries He bore.

a method as may make men fancy that they are already knowing, and able to instruct us. We must ask them questions as if we wanted their light. This will oblige them to retire inward, and consult their reason; and when they have given us the answers, which inward truth dictates to them, we must lay them before them every moment, or else they will depart from them, and forget that ever they allowed them. But when you put them in mind that they are their own, self-love will make them allow and think of them.

True method of instruction. To instruct without insulting, to see faults without exposing them, to silence men without triumphing over them.

It is lost labour to endeavour to instruct those who are neither desirous, nor willing, to know the truth.

Irreligion.

Let us adore God in His dispensations, waiting for the manifestation of the good which God will bring out of these great evils.[1]

Jesus Christ.

Jesus Christ, an Example. *St. Matt.* xxvi. 57, etc. All the malice of the devil and his instruments are made use of, all the forms of justice are violated, in order to oppress, calumniate, and murder Jesus Christ. And shall we complain of the injustice of human judgments, as to ourselves? Men think they have a right never to pardon a box on the ear! —Jesus Christ took one with a divine meekness. That diabolical method of revenging affronts by hazarding more lives than one.[2]

Through Jesus Christ. There is no grace to be had but through Jesus Christ, no person being saved but in Him alone.

Christ, our Pattern. How unworthy an opinion would a stranger have of Christ, if he were to judge what Christ was by the lives of those who call themselves His followers.

[1] *i.e.* these great evils, the irreligion, the atheism, the deism, against which there is so much in the *Maxims*.

[2] This sentence, though not found in Cruttwell, is closely attached to the one that precedes it in the original MS., being apparently intended as an expansion of, or a commentary upon it. We may conjecture, *inter alia*, that the "more lives" that were hazarded by the revenge of Satan and his instruments, the chief priests, etc., were those of the disciples and followers of the Lord.

Christ, the only Physician. Neither the philosophers among the Gentiles, nor Moses among the Jews, could find out a remedy for sin. They saw and felt the wounds of sin, but could not heal them. None but Christ can relieve us.

Jesus Christ on the Cross. All men were with Him on the Cross, because He there supplied their place, as their victim.

Christ Crucified. A sacrifice on which depended the salvation of the whole world.

We ought to humble ourselves for being so miserable, that nothing but the death of the Son of God could save us.

Necessity of Christ's Death. If nothing had been done to deter us from sin, both God and His pardon would have been despised.

Joy and Pleasure.

If you can be good with pleasure, God does not envy you your joy; but such is our corruption, that every man cannot be so.

Judge.[1]

A good judge should never boast of his power, because he can do nothing but what he can do justly. He is not the master, but the minister of the law. Authority without virtue is a very dangerous state.

A judge, if he would not abuse his authority, must be free from a design of making his fortune by his place; if he is not, he will never do his duty; he is no longer master of his conscience.

Judges ought to take care to examine every thing, but especially their own hearts, lest passion and prejudice should prevent justice.

Judgment.[2]

Never judge by your senses what is fit to be done; but first consider whether it is not sinful, then whether it is not against reason.

Judgments delayed are generally most terrible, when God suffers sinners to fill up the measure of their sins.

[1] Cf. MAGISTRATE. As Bishop of Sodor and Man, Dr. Wilson had frequently to act in the capacity of judge. See the Preface.

[2] Cf. DEATH, PUNISHMENT, REPROBATE.

JUDGMENTS OF GOD. When once the most scandalous sins become generally matter of mirth rather than of sorrow and shame, we have reason to believe that the judgments of God are not far off.

The judgments of God are hidden, but never unjust.

Public judgments. Whilst the church governors preserve the purity of the faith, the order of discipline, and holiness of manners, conformable to the Gospel; and the civil magistrate backs all these by his authority and his power; there is no fear of public judgments in that nation.[1]

Judge not, etc. *St. Luke* vi. 37, 38.[2] How great is the goodness of God in putting our sentence as it were into our own hands, provided we do not usurp the right which belongs solely to Him, of judging the heart.

OF JUDGING BY OUR SENSES. You see a poor man working hard for his daily bread, and but just able to get it.

You find yourself in easy circumstances; you want nothing; you fear no want; you meet with no trouble; you bless yourself and your condition, and think yourself much happier than the poor man. You do not consider, after all, that this was in some measure the case of Lazarus and the rich man; and that that poor man is in a fairer way to heaven than you are. This will make you thoughtful.

RASH JUDGMENTS. Remember, that he who takes upon him to judge others, usurps the right which God has reserved to Himself.

Men of corrupt hearts and ill lives are willing to have all men as bad as themselves, and so very easily believe, that there is no more virtue, piety, or sincerity in others, than they know to be in themselves. This gives them a false peace, etc.

The way to prevent rash judgment in ourselves is, to consider our own faults, before we censure the conduct of others.

In order to judge well of others, it is necessary to know the heart.

We too often pass judgments upon men's actions, according to the love or hatred we have for the persons who have done it.

[1] Cf. the quotation from Seneca, p. 62.

[2] "For with the same measure that ye mete withal, it shall be measured to you again."

Envy judges of the works by the person who does them. Equity judges of persons by their works. *St. John* ix. 16.[1]

Justice and Mercy of God.

The justice of God leaves those in darkness, whom His mercy does not enlighten and draw out.

Kings' Courts.[2]

The providence of God teaches us in Moses, that the court cannot without hazard be long the abode of true Christians, unless by the same providence they lie under an obligation of being there.

"Not fearing the wrath of the king" (*Heb.* xi. 27). We have but little faith, when the fear of man hinders us from obeying God, Who is omnipotent, and always ready to assist us.

Kingdom.

The Kingdom of God is within you. That is, the power of Christ, subduing all the irregularities of the soul, and keeping the passions in order.

Kingdom of Christ and of Satan. Whoever does not belong to the one, must of necessity be a subject of the other.

Two Kingdoms. If we would know whose subjects we are, let us examine what love, what habits, reign in us

Knowledge.[3]

It is not great, but useful knowledge that makes a wise man.

God is the author of light. To seek to be convinced of the truths of religion, without asking God's grace, shows that a man does not know the very first principles of religion.

Affect not knowledge any farther than it is serviceable to virtue and an holy life. There is an intemperance in seeking after high things, as much as after high feeding.

There is a light arising from a sincere good life, which dispels all darkness.

[1] "How can a man that is a sinner do such miracles?"

[2] Cf. COURTIER.

[3] Cf. LEARNING.

An eager desire of knowledge ought to be governed and restrained, being as dangerous and sinful as any other inordinate appetite, even as those that are confessedly sensual. Happiness is promised, not to the learned, but to the good. The very sin of Adam consisted in a desire of knowledge; not necessary knowledge, for that he was master of already; but in a sinful curiosity and desire to know more than his present state required, which is only such knowledge as is necessary for the advancement of piety and a good life. All other knowledge is sinful.

The knowledge of which we make no use will only serve to condemn us. Such knowledge is to be dreaded.

When one considers how very, very often the Jews perverted, mistook the words of Christ, one cannot but set down this for a certain truth, — that none but good, sincere men are capable of understanding the Gospel.

"Profess not the knowledge which thou hast not" (*Ecclus.* iii. 25).[1]

Knowledge, without practice, will only serve to increase our condemnation. *St. John* xiii. 17.[2]

Humility opens the heart to divine truth, while pride shuts it against the plainest proofs. *St. Luke* vii. 31.[3]

Knowledge, when not accompanied with humility, serves generally to no other end but to increase our sins.

To be distinguished by great talents and excellencies, which fill the mind with pride, will keep out of the heart and understanding all saving truth.

St. Luke xii. 47. "That servant which knew his Lord's will." How much is knowledge to be dreaded, when our works are not answerable!

Knowledge, without grace, produces nothing but pride, vanity, presumption, etc.

[1] There is great doubt about the genuineness of this verse, and about the translation, if it be genuine. The R.V. omits it altogether. This does not, of course, affect the value of the saying as such, but only its right to be in *Ecclesiasticus*.

[2] "If ye know these things, happy are ye if ye do them."

[3] "Whereunto then shall I liken the men of this generation? and to what are they like?"

Saving knowledge. Obedience to the will of God entitles us to a peculiar promise of God's assistance to guide us, etc.

Secular and Spiritual knowledge.

"They more exactly strive to know the list
Of Caesar's acts, than what was done by Christ."[1]

SPIRITUAL KNOWLEDGE. A man ought to be much disengaged from the things of the earth, to be able to know the mysteries of Heaven.

That knowledge, which helps to reform the heart, is of much more use to us than that which only enlightens the understanding.

That person aggravates his sin, who boasts that he knows his duty.

True faith in Jesus Christ is a universal science, and the shortest way to knowledge. *1 St. John* ii. 20.[2]

There are a great many truths which become plain as occasion requires, and in proportion as we apply our minds to them, and as God opens our understandings. *St. John* xiv. 5.[3]

All knowledge is vain that tends not to the practice of some duty.

God's Grace. Knowledge. There is not a greater mistake than for a man to think that he wants nothing but to know what he ought to do.

How knowing soever a man may be, whether in Holy Scripture or divinity, there is a way of knowing, which depends upon God alone, without which their knowledge is of no use to them. By humility and prayer this is to be attained. While men fancy they have knowledge enough, they use not these means, and so continue ignorant, though their attainments otherwise may be very great.

TO KNOW GOD.[4] No man can know God, but he must love Him; it is to know, that He is the fountain of all good; that

[1] Beaumont's *Psyche*, canto xxi. stanza 105. See note 4, p. 5.

[2] "But ye have an unction from the Holy One, and ye know all things."

[3] "Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way?"

[4] Cf. MAXIMS AND RULES, OBEDIENCE.

He loves me better than I do myself; that He pities my sad condition; that He is ready to help me, to direct, and assist me; that He is a Father to me, forbids me nothing but what will really hurt me, will give me everything that is good for me, and at last eternal life, if I continue to love Him unto death. "This is eternal life, to know Thee and Jesus Christ."

Knowledge of God is imparted to us according to the proportion of purity that is in us.

There is a great deal of difference betwixt knowing God as a philosopher, and as a Christian. The first has little or no effect upon the heart; the latter fills the heart with love, and causes us to love and to embrace His Law.

In order to know God, that is, to have an experimental[1] knowledge of Him, we are required to meditate upon His excellencies, to praise Him, pray to Him, etc., that, by such exercises as these, we may gain a settled esteem for, and love of Him.

Know Yourself.

Exterior order requireth a man to keep that rank that belongs to his place. My natural state obliges me to acknowledge myself perfectly equal with the rest of mankind, and consequently to be gentle, and sensible of the miseries of others. But when I retire inward, and consider the duties of my calling, the account I am to give, the temptations I have to struggle with, etc., I find cause to account myself among the last of mankind.[2]

Quicquid agunt alii sis memor ipse tui.[3]

Labour.

"In the sweat of thy face shalt thou eat bread." Labour, therefore, is a duty from which no man living is exempt, without forfeiting his right to his daily bread.

We are obliged to it, as we are men, by this sentence; as we are Christians, in conformity to Christ, Whose life was all labour

[1] *i.e.* a knowledge derived from personal experience. Experimental preaching, as it used to be called, has now largely gone out of fashion, having given place to doctrinal or topical preaching, and with the change in the fashion, the use of the word "experimental" has become rare.

[2] Cf. Law's *Serious Call*, pp. 293-296, and notes (ed. Overton).

[3] Whatever others may do, be thou mindful of thyself.

and sufferings; and as sinners, who cannot be reconciled to God but by labour and pains.

No man living is excused from labour of some kind or other, either of the mind or body, though his worldly circumstances be never so good.[1] Innumerable are the evils occasioned for want of being convinced of this truth; such as, plays, clubs, diversions of all kinds, drunkenness, tippling, etc.; all the schools of vice and impiety; gaming; the useless lives of people of estates, useless to themselves and others; idle visits; impertinent conversations; debaucheries.

Law.[2]

The design of the Law was, to discover sin, either by informing the understanding, or by awakening the conscience. *Rom.* vii. 7.[3]

Laws, divine and human. Let us always consider the intent and design of the legislature; this is the way to understand their true meaning, and to do nothing contrary to them.[4]

Law and Gospel. Both require the same obedience, with this difference, that the Gospel allows place for repentance, and pardon upon that condition. The Gospel as a rule,[5] abates nothing of the rigour of the Law; as a covenant, it admits of repentance. What was duty and sin under the Law, is so under the Gospel. Good works are still required, still necessary; with this abatement, that instead of a perfect obedience, the Gospel accepts of repentance and sincerity. And it is this makes it

[1] Cf. Law's *Serious Call* (ed. Overton) chap. v., in which the duty of work as incumbent on all, whether necessary for the gaining of daily bread or no, is insisted upon in Law's matchless manner.

[2] Cf. MORALITY.

[3] "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

[4] True, but this is just the one thing that our law-courts will not allow us to do. Acts of Parliament are always construed literally, and not according to the intention (real or conjectured) of the framers of them. In the case of Divine laws it is not so. There we can go behind the letter to the spirit, and this is always the work of reformers in every department of Christian thought and life.

[5] *i.e.* as a rule of life. This might be stated even more strongly. The Gospel not only abates nothing of the rigour of the Law, *i.e.* of the Moral Law (Bishop Wilson is not here treating of the Ceremonial Law), but by insisting upon its application to thought as well as to overt action, makes it more difficult to obey. The root of this it should be remembered lay in the Law itself, in the tenth commandment, "Thou shalt not covet," which was in the case of St. Paul the internal cause of his passage from the Law to the Gospel (cf. *Romans* vii.).

indeed a covenant of grace. But then we must remember, that this being an indispensable condition, there is no hope for mercy, if we do not sincerely endeavour to keep the commandments, and if we do not sincerely repent us of all our sins, so as to forsake them, and bring forth fruits meet for repentance.

Law and Prophets. The latter are commentators on the former, to explain its true spiritual meaning, and to enforce it.

LAW, GOSPEL, REASON, NATURAL RELIGION. The advantages of the Law gave the Jews above the Gentiles true and worthy notions of God, and prescribed them a certain way of worshipping acceptably. The Gentile world was destitute of these advantages.[1] Whenever the Jews had offended, the Law provided them an atonement, shewing to whom and after what manner they were to apply for pardon. In this the Gentiles were utterly at a loss.

The advantages which the Gospel added to the Law are: It has eased us of the burthensome ceremonies of the Law; it gives us the assistance of the Holy Ghost; and accepts of a sincere, instead of an unsinning obedience;[2] gives us better assurances of life and happiness after death, and full instructions how to attain it.

N.B.—No atonement in the Law for great and wilful sins; under the Gospel no sin unexpiable.

SPIRIT OF THE LAW AND GOSPEL. When men have the knowledge of the Law, without the spirit of the Law, they are apt to oppose it, when they think they defend it.[3]

Thus the Pharisees condemn Christ for breaking the Sabbath. The laws of religion are to be understood according to what they were designed for; namely, to promote the glory of God, and the good of men.[3]

Learning.[4]

He that does not prefer the knowledge of what belongs to

[1] This argument is evidently part of the Bishop's study of the *Epistle to the Romans* (cf. note 3, p. 83). See *Romans* iii. 1 *sq.*, "What advantage then hath the Jew? Much every way: chiefly, because that unto them were committed the oracles of God."

[2] With this should be compared the teaching under CHRISTIAN PERFECTION. Motive, and not overt action, is the criterion of judgment. "The readiness is all."

[3] Cf. note on COMMANDMENTS.

[4] Cf. HUMILITY, KNOWLEDGE.

the duties of his calling, to all other things, will not be able to give an account of his time.[1]

The end of learning ought to be holiness of life.

HUMAN LEARNING. The Church is not a school of philosophy, where every one may utter the imaginations of his own mind, etc. See *Col.* ii. 8 (Quesnel).[2]

Human learning may be of great use to explain the faith; but it must not pretend to regulate or alter it.

All learning is impertinent[3] and sinful, that does not make a man more sensible of his duty, fill the mind with true and solid light; help to reform the heart and the manners; inspire us with temperance, humility, devotion, and contempt of the world; give us right notions of God and of ourselves, of our misery and corruption, and how to cure them. Whatever learning does not do this is useless and sinful. He takes pains in that, which will do him no more good than the miser's bags when he is dead; his mind is taken up with false satisfactions, which separate him from God and goodness.

It is a worthless piece of learning to know every thing except the love of God, and how to save our own soul.

Wretched is the man that knows every thing but God.

How much is learning to be dreaded, when the love of God does not accompany it; when this does not make it useful, edifying, holy, religious, and mindful of our salvation.

It is not everybody that can be scholars; but everybody may be Christians if it is not their own fault.

When learning is made to serve religion and piety, it is truly commendable, and a real ornament; but when it serves not to these purposes, or ceases to be serviceable to them, it is the most impertinent[3] employment, and loss of time.

[1] Cf. Carlyle on Duty in the chapters on "The Everlasting No," and "The Everlasting Yea" (*Sartor Resartus*). "Do the duty which lies nearest thee, which thou knowest to be a Duty! Thy second Duty will already have become clearer." The whole treatment should be mastered by the student. Carlyle's teaching is by no means obsolete, though some of his history may be. And *Sartor* can never die, croak the critics never so foolishly.

[2] "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." For Quesnel, see note 1, p. 5.

[3] impertinent, *i.e.* does not pertain, irrelevant.

LEARNING AND GRACE. Tell me not what learning a man has, but what grace. Honest ignorance is better than profane knowledge.

Learn of Me, saith Christ. So that we must endeavour to possess our souls with the same Spirit which was in Christ when He was upon earth.

Learning when it is serviceable to true religion and virtue, is a real ornament; when it ceases to be so, it is a trifle.

Liberty.[1]

We contend for liberty, and it is too often seen, that the use we make of it is to speak evil of Jesus Christ, of His religion, and His ministers, without fear, and with impunity; at the same time, that the least offences against those that are but His representatives are punished with severity.[2]

False liberty. A liberty to ruin ourselves, to bring ourselves into bondage. They do not do what pleases themselves; they meet with a thousand disappointments, mortifications, vexations. He that will not obey the laws of Christ, must obey his own passions, which are the worst tyrants; he must obey the world, and the humours of others; he must depend upon its fancies, customs, etc. In short, to serve God is perfect freedom; all else is mere slavery, let the world call it what they please.

Libertine.[3]

Why are too many pleased to hear religion ridiculed? Is it because it is ridiculous? No: but it is because men's lives are corrupt, and they wish secretly that there were no truth in religion.

The way to stop the mouths of libertines is, to oblige them to lay down principles, and to prove them.

[1] Cf. CHRISTIAN LIBERTY.

[2] "punished with severity," *i.e.* by God. If it were by man the statement would be historically untrue: indeed offences against religion would be rather encouraged under a *régime* such as is described. The thought is a common one in the *Maxims*. Cf. MINISTERS, PASTORS.

[3] Libertine: originally a word of good report, meaning simply a freedman, and as such used technically in the *Acts* (vi. 9), "the synagogue of the Libertines," it has become by degeneration (see Trench on the *Study of Words*) limited in meaning and a word whose connotation is evil. It here means mostly a free liver, and in the eighteenth century had also the significance of a free thinker.

Libertines fear nothing: the devils fear and tremble.

It is faith I want, saith a libertine. But then he should know that it is the gift of God: that it must be asked, and that a man must put himself into a way to obtain it.

Miracles, libertine. There must be something more than miracles to convert a libertine. Grace must make them effectual.

Life.

Life is given and continued for no other end[1] but to glorify God, and to save our souls. This is not often enough thought of.

A true Christian is neither fond of life, nor weary of it.[2]

The life of man is to be valued only for its usefulness.

Lord's Supper.[3]

The elements indeed are cheap and common; but the blessings annexed to them by the Holy Ghost are great and invaluable.

Jesus Christ offered His body a sacrifice to God, to satisfy His justice, to return Him thanks for His mercies vouchsafed to men, and to pay in their name all the debt a creature owes to his Creator. The priest, who commemorates the same sacrifice, ought to have the same intentions.

The Lord's Supper is not to be looked upon as a mere ceremony, but as an act of religious worship ordained by Christ Himself; as a sensible[4] representation of His death, and of our spiritual communion with Him and with His whole family; a means of keeping up the remembrance of His passion, of applying His merits, and of obtaining God's graces and favours, particularly the pardon of our sins to every one of His members; and as a pledge to assure us of all this; and, therefore, not to be neglected by any Christians, or received with negligence.

[1] Cf. note 5, p. 40.

[2] Yet cf. St. Paul (*Phil.* i. 23, 24): "having a desire to depart, and to be with Christ, which is far better," though the sense of duty and of complete resignation is uppermost. "Nevertheless to abide in the flesh is more needful for you."

[3] Cf. DEATH, DEVOUT, OFFERTORY.

[4] "sensible," *i.e.* capable of being appreciated by the senses, *e.g.* sight, taste, etc. Cf. note 2, p. 59, and note 1, p. 60.

The Lord's Supper, when duly received, is a means of obtaining the blessings represented by it; that is, a means of obtaining all the benefits of Christ's death.

The Lord's Supper was called Communion, because every man brought something out of his store, to communicate unto the necessities of the saints.[1]

The best preparation is a serious meditation of the Passion of Christ, therein to be remembered—to see Him sold for money, covetousness, etc.

Looking unto Jesus, Practical.

What did I? What would He have done, in these circumstances?

Losses.

God will take nothing from us, but what He knows would make us unhappy.

Loss of children. God often takes them away, lest they should be corrupted and ruined eternally by the wickedness of the world. When we come into another world, we shall see the reason and the mercy of those providences, which now we are apt to murmur at, because we think them severe.

Loss of friends, etc. Afflictions have their use, when they oblige us to consider, that these are perishing things, and that we must seek for happiness in something, which cannot be taken away from us.

Loss of goods, etc. A man loses nothing when he only loses that which must perish, which he must leave at death.

Love of God.[2]

A sure test that you love God is this, that you receive afflictions willingly, not because they are desirable in themselves, but only as they come from God.

The love of God will make our duty easy and delightsome, and, setting us above the world, will secure us from falling.

He who fancies that less love is due from him to God, because he has less sins to be forgiven, does not understand

[1] See note on OFFERTORY, No. 5, p. 101.
[2] Cf. MARTYRDOM.

what sin is, what sad fate he escapes who is pardoned, what great mercy is necessary to preserve us from the least sin, what sins, without the grace of God, we are all subject to. *St. Luke* vii. 47.[1]

To love God is to have no other will but His; to love what Christ (Whom He sent to teach us) loved—poverty, humility, suffering; to hate what He forbade us to love—the world and its vanities. It is to desire to converse[2] with Him, to know His will, to walk as in His sight, etc. All the rest is mere form of words, learnt when we were young, and said without thinking what it means, what it requires. Men love the world, and everything the world dotes on—money, estates, titles, power, reputation, figure[3]—and yet they say they love God.

We cannot be happy with one whom we do not love; not with God if we do not love Him.

Love of God. Morality. A man never keeps the law of God, but when he keeps it upon a principle of love to God.

Love of God will always be according to our knowledge of Him and His perfections.

There are a thousand things which we love more than God, without being sensible of it.

Love of Christ. A man dreads the coming of Christ, just so far as he distrusts his own love of Christ.

Test. He that loves the Lord Jesus Christ will be affected with every thing which relates to Him: he will be glad when he sees Him honoured in His worship, His ministers, etc.; he will be concerned when He is injured; he will strive to please Him, and avoid everything which He has forbid. By this we frame the best judgment of our love of God.

He whom we love most is he whom we are most concerned to please, whom we are afraid to offend. Let us try our love by this rule.

[1] "Her sins, which are many, are forgiven, for she loved much: but to whom little is forgiven, the same loveth little."

[2] "converse," *i.e.* to be intimate with.

[3] "figure" = magnificence, splendour. "That he may live in figure and indulgence" (Wm. Law, *Serious Call*).

Loyalty.[1]

It is no small part of religion to serve God in so lively an image of His greatness and power as is that of princes.[2]

Luxury.[3]

They that make the labour, the oppression of the poor, the support of their extravagances; they that refuse to pay their just debts, because they cannot spare it from their vanity; they that waste their estates, to please themselves;—Will these call themselves Christians? Will they expect to be favoured by God?

Magistrates.[4]

While justice on public offenders is duly executed, public calamities will not be sent.

Unless magistrates are upon their guard, they will be made the instruments of wicked men, or of their revenge.

To fear the displeasure of men, and not to fear doing injustice, is an effect of infidelity.

In magistrates we ought to have respect unto the authority of the sovereign, and in the sovereign unto the authority of God, Who has appointed them. They may abuse their authority, but that gives not subjects a right to rebel.

Martyrdom.

The world would use us just as it did the martyrs, if we loved God as they did.

Maxims.[5]

CONCERNING MAXIMS. Such as should not only be believed, but ever present upon the mind:—

That sin is the greatest evil.

[1] Cf. POWER.

[2] "The so lively (*i.e.* living) image" = kingly rule, government. Cf. "Earthly power doth then show likest God's." Cf. also the close connection in which the two are placed in *1 St. Pet.* ii. 17: "Fear God. Honour the king."

[3] Cf. RICHES.

[4] Cf. JUDGE.

[5] These four sets of maxims, which all have a family likeness, show the bent of Bishop Wilson's mind in that direction. The antithetical ones are all worth study, and are sometimes remarkably fresh and stimulating: *e.g.* "Charity begins at home"; "Freely ye have received, freely give." "Live up to your estate"; "Sell all that ye have."

That no pleasure should ever tempt one to commit the least sin.

That there will be a future judgment, as sure, etc.

That a good conscience is an inestimable treasure.

Maxims or Rules of the World.	Maxims or Rules of the Gospel.
All this will I give thee.	Sell all that thou hast.
Let us eat and drink.	Hunger and thirst after righteousness.
Vindicate yourself.	Turn thy cheek to him that smiteth thee.
A servile temper.	Blessed are the meek.
A cowardly temper.	Forgive your enemies.
A servile fawning.	Love your enemies.
An unreasonable patience.	Bless them that curse you.
Charity begins at home.	Freely ye have received, freely give.
Every man has his faults.	Be ye perfect, even as your Father in heaven is perfect.

Maxims of Christianity.

Become as little children.

Love not the world.

Watch and pray continually.

Take up the cross, and bear it daily.

Deny yourself.

Love your enemies.

Be poor in spirit; that is, be disengaged from the things of the world, and set not your affections on them.

Maxims of the World.	Christian Maxims.
Live up to your estate.	Sell all that you have.
Vindicate your honour.	He that smiteth thee on one cheek.
Let us eat and drink, for to-morrow we die.	Watch and pray, that ye enter not into temptation.
Every man has his faults.	Be ye perfect as your heavenly, etc.

After all, God will not judge men according to human rules, and the maxims of the world.

Maxims and Rules of the Gospel.

RASH JUDGMENT. He who will examine himself will not be ready to find fault with others. "Why beholdest thou the mote?" etc. (*St. Luke* vi. 41).

We have then only a right to judge of the tree when its fruit appears (verse 44).

PURITY OF HEART (Blessed are the pure in heart) is necessary to know God, and to distinguish that which proceeds from God, from, etc.

Give me, O Lord, the true knowledge of the spirit of the Gospel.

Finish, O my God, the work of Thy mercy which Thou hast begun in me.

Grant, O God, that I may employ and spend my life for Thy sake.

Meals.[1]

Meals should always put us in mind of God's benefits, Who feeds us continually. This should keep us from sitting down greedily to our meat; prevent intemperance; and oblige us to offer this action to God, and to beg that we may receive His gifts with His blessing.

Unwashen hands. Let us take care to clean our hearts from forgetting Him that feeds us, from thoughts of sensuality; and from not sanctifying our meals to the glory of God.

Means.[2]

To neglect means, to trust to an unactive confidence, is to tempt God. *Acts* ix. 25.[3]

Human means. The designs of God are generally to be accomplished by human means. God assures St. Paul (*Acts* xxiii. 11) that He would protect him from his enemies, and yet St. Paul applies to the chief captain for his security (verse 17).

[1] Cf. GRACE.
[2] Cf. PROVIDENCE, SICKNESS.
[3] "Then the disciples took him [Saul] by night, and let him down by the wall, in a basket."

Mediator.[1]

Christ, the only Mediator of redemption; all Christians (even the saints departed) may be mediators of intercession one for another.

It was necessary that our Mediator should be both God and man, that He might take care of the interests both of the Creator and His creatures.

A mediator must do three things: (1) He must prevail with the person offended to accept of his mediation. (2) He must propose satisfaction for the offence, and see it made good if insisted upon. (3) He must provide that the offender shall not offend in the like manner again.

Melancholy.[2]

Be afraid to offend God, but be not afraid of His anger, while you fear Him, for you are in that very state to which He has promised pardon and happiness, if you persevere. And you would offend God, if you were to distrust His promise, or His goodness, which has wrought that fear in you.

When I advise you to search your ways, I must also caution you not to do it with a mind full of terror; for by that you will only fill your soul with dread and confusion, so that you will not see your way. It is one of those arts which the devil uses to hinder well-disposed people from "bringing forth fruits meet for repentance."

Members of one Body.[3]

It is the settled order of Providence that men should depend one upon another—for instruction, for bread, for protection, for advice, for justice, for prayer (namely, the poor for the rich), for peace, etc.

Men-Pleasers.[4]

Christ Himself abates nothing of the strictness of His laws for fear of giving people uneasiness; and, consequently, His

[1] Cf. FAITH. Cf. the treatment by Butler, *Analogy*, part ii. chap. v.; also by Barry, *Manifold Witness*, part i. chap. viii.

[2] Cf. DEJECTION.

[3] Cf. ALMS.

[4] Cf. MINISTER.

ministers ought not to regard anything, which the corruption of manners, or the remissness of discipline, has introduced.

Mercy.

Mercy is not to be purchased but at the price of mercy. Blessed are the merciful, for they shall obtain mercy.

MERCY OF GOD. It is plain from what God has done for us, that He is more desirous to save us than we are to be saved.

It is a false notion of God's mercy, that it has no bounds or rules, which is the ruin of many. Our Lord tells us (*St. Luke* xvii. 30), that it shall be with unrelenting sinners as it was with Sodom. Let us judge by that of God's mercy and judgment.

Mercies and consolation: The Father of mercies, and God of consolation, *2 Cor.* i. 3. God sometimes separates these two; He takes away the comfort, but His mercies never fail His servants.

Minister of Christ.[1]

His salvation does in some measure depend upon that of others.

A minister of God is not to receive to himself the homage due to God, but to take care that it be paid to Him.

GOD'S MINISTERS. Would men really love God, they will honour Him in His ministers. They that do not do so, do not consider that prejudices easily pass from the persons to the truths they preach, and to the ordinances they administer. Who does not see the fatal consequence?

The sins committed against God's ministers are not generally understood; they have a peculiar guilt in them;—for they that despise them, dishonour Him that sends them, even Jesus Christ and the Holy Ghost.

God's ministers protected. God takes particular care of His ministers, when they are truly careful to promote His glory, in the salvation of souls. (*Rev.* iii. 10.)

[1] Cf. AUTHORITY, CALL, CALUMNY, MEN-PLEASERS, PASTOR, POOR.

"Come, let us kill him, that the inheritance may be ours," *St. Mark* xii. 7. This is still the language of wicked men; Let us make His ministers contemptible, destroy their order, etc., and then they will no longer torment us; we can then do what we please with Christ, His Gospel, and Christianity, and live as we please.

CONTEMPT OF THE CLERGY. *Exod.* xvi. 7, 8. We may truly say, as Moses did, "What are we? your murmurings are not against us, but against the Lord."

Contempt and evil treatment is less to be feared in a minister[1] of the Gospel than praise and kind usage.

Ministry.

The Gospel ministry is founded upon succession from the Apostles. When that is wanting, there are no valid ministrations.

Miracles.[2]

We wish for miracles: why, it is a miracle that a Christian avoids any wickedness, or chooses any action that is good, considering that he has within himself the seeds of every sin whatever, and that the devil, if not restrained, would make them grow up. It is by a supernatural power he is restrained.

There are miracles of grace as well as outward miracles. The former are wrought every day in the conversion of sinners, and are not minded,[3] although the conversion of a sinner is as great a miracle as any Christ, or His Apostles, wrought on earth.

Men are generally fond of hearing, and ready enough to believe strange things, unless when God is the author of them. It is then they begin to doubt of them.

God works more invisible miracles than visible. The last were designed to strengthen the belief of the former. It is a security that God will do the former when there is occasion.

[1] This seems to mean "less to be feared *by* a minister," *i.e.* he is doing better work if he meets with contempt and evil treatment rather than with praise and kind usage. It may be, if this view be correct, a short form of "in the case of a minister." It cannot mean that a minister may be guilty of contempt and evil treatment, for that is contrary to his whole ideal, and his usage of the word "contempt" in this connection is invariably "contempt of," and not "contempt by" the minister.

[2] Cf. FAITH.

[3] minded, *i.e.* regarded.

Mirth.[1]

We think to laugh innocently, and we seldom ever laugh without crime.

Misbelief.[2]

Men very easily persuade themselves, that what is contrary to their inclinations is contrary to reason and religion.

Misery.

Human misery. Men feel, by experience, that they want that in themselves which is necessary to make them happy. They seek it in the creatures,[3] and are disappointed. If they would seek it in God, they would be sure to find it.

Morality.[4]

Morality makes not a Christian, though no man can be a Christian without it. Faith must change moral virtue into Christian graces.[5]

God is to be obeyed in every thing He commands. This is most certainly the great principle of morality. He that will not obey the positive[6] laws of God cannot be said to be a moral man, when once those laws are made known to him.

The true notion of morality is, that it consists in the practice of Christian virtue, proceeding from Christian principles and motives.

The Moral Law leaves us under our own inability, and under sin and the curse; so that we may preach morality long enough, as the heathen philosophers did, without any great effect, if we do not preach Jesus Christ, Who alone can give us grace to fulfil the law.

[1] Cruttwell's version of this maxim is rather differently worded. "When we think to laugh innocently, we should take care our mirth be not criminal," which is on the whole sounder and truer teaching. Whether Cruttwell altered the original form, or Bishop Wilson himself amended it is not known.

[2] Cf. INFIDELITY.

[3] Cf. notes 3, p. 2, and 4, p. 29.

[4] Cf. LAW.

[5] Cf. Wace's Boyle Lectures on *Christianity and Morality*, and Strong's Bampton Lectures on *Christian Ethics*, for a discussion of the method by which the four cardinal virtues—*σωφροσύνη*, *ἐγκράτεια*, *δικαιοσύνη*, *ἀνδρεία* (prudence, self-control, righteousness, manliness) — were changed into, or amalgamated with, the three theological virtues of *πίστις*, *ἐλπίς*, and *ἀγάπη* (faith, hope, and love). The discussion is both interesting historically and instructive.

[6] See note on positive laws, p. 24.

Without faith in Jesus Christ we can do nothing profitable to salvation; faith being the source of prayer, prayer of grace, and grace enabling us to keep the law. The voice of the law is, "The man that doeth them, shall live in them" (*Gal.* iii. 12). The knowledge of the law can only make us sensible of our own inabilities, but cannot help us. It is not only remission of sins, that Jesus Christ has merited for us by His death, but grace to do good.

Moral virtue consists in a temper of mind, and conformity of manners to right reason and the commands of God.

Morbidness.

"Small is the blind man's grief, to theirs who see
Nothing at all but their own misery."[1]

Mortification.[2]

Every day deny yourself some satisfaction. Deny the eyes all objects of mere curiosity; the tongue, everything that may feed vanity, or vent[3] enmity; the palate, what it most delights in (but this not to be seen by others); the ears, by rejecting all flattery, all conversation that may corrupt the heart; the body, all delicateness, ease, and luxury, by bearing all inconveniences of life, for the love of God—cold, hunger, restless nights, ill health, the negligence of servants and friends, contempt, calumnies, our own failings, melancholy, and the pain we feel in overcoming the corruptions of nature.

Mortification and prayer must ever go together, or prayer will degenerate into formality, dryness, etc. Do all this with the greatest privacy, as in the sight of God, as having no other view but to please Him.

Do not make yourself uneasy at the temptations to which human nature is subject, or disturb yourself with thoughts you cannot help.

Do not be over-fond of talking about religion; rather let the inward operations of the Spirit appear in a meek, humble, resigned, and cheerful behaviour.

[1] Beaumont's *Psyche*, canto xxiii. stanza 74. See note 4, p. 5.

[2] Cf. NATURAL CORRUPTION, SELF-DENIAL.

[3] vent, *i.e.* let loose, pour forth.

Desire nothing with passion and eagerness. This is not of God; He dwelleth in peace.

Motives.[1]

HUMAN MOTIVES (*St. Matt.* xiv. 5).[2] When a man resists sin, on human motives only, he will soon be overcome.

Mystery.[3]

It is not possible that a mystery can be explained. If the truth of it be proved, that is sufficient.

We are in a state of trial; it is necessary that our faith, as well as our obedience, should be tried, to humble that pride, which would have us believe nothing but what our reason can comprehend; but God will have us believe Him upon the sole authority of His Word.

Besides, God, designing that His servants should worship His Son, it was necessary that we should know that He was very God, otherwise we should have been required to be idolators.

Mysteries and Maxims of Christ.[4] Men own the former, because they do not make them uneasy; but in their practice they deny the latter, because they condemn the life they are resolved to lead. They will not hear, nor see the truth, that[5] they may sin without remorse. They embrace errors, without even examining whether they are such, because the truth would make them uneasy.

Natural Corruption.[6]

Corruption of our nature. This is the first principle of piety and religion. He that will carefully look into his own heart will certainly find either all vices, or the seed of all vices, ready to grow up, if not rooted out.

Corrupt affections. The only way to overcome them is absolutely to deny their cravings.

[1] Cf. CHRISTIAN MOTIVES.

[2] "And when he would have put him to death, he feared the multitude, because they counted him [John] as a prophet."

[3] Cf. CHRISTIAN MYSTERIES.

[4] Cf. INFIDELITY.

[5] in order that.

[6] Cf. FAILINGS, MORTIFICATION, NATURAL RELIGION, ORIGINAL SIN, WEAKNESS.

Natural corruption appears in nothing more than this,—to see man forsaking his true good, and pursuing vanity with all his might.

Natural corruption. Mortification. To root out this must be the work of a Christian's whole life, the task God has set us; for as suckers, if not constantly rooted up and taken away, do at last draw the sap to themselves, and hinder the good fruit from thriving, so do growing corruptions, if not narrowly watched, and, when they appear, immediately plucked up. This makes mortification, self-denial, watching, so necessary Christian duties, that, by crucifying the flesh, we may in some measure conquer all its greater corruptions at last. The want of this care is the cause of so many disorders amongst Christians.

Natural Religion.[1]

NATURAL RELIGION. MORAL PHILOSOPHY. REASON WITHOUT GRACE. The vanity of all these will appear when men come to make use of them.

To a man, for instance, in affliction, in disgrace, etc., say all the fine things that Marcus Antoninus, Seneca, etc., ever said, and see if his mind will rest satisfied with them.

It is the grace of God which makes the difference betwixt the Scriptures, and the sayings of philosophers; the one is a two-edged sword; the other, wanting the Spirit, is a dead letter.

Hear the fair confession of one who is accounted a master of reason, etc.

Dr. Radcliffe, in a letter to the Earl of Denbigh, October 15, 1714, has these words:—"Your Lordship is too well acquainted with my temper, to imagine that I could bear the reproaches of my friends, and the threats of my enemies, without laying them deeply to heart, especially when there are no grounds for the one, nor foundation for the other. Give me credit, when I say, these considerations alone have shortened my days. . . . The menacing letter inclosed will shew you from what quarter my death comes. . . . I find these insupportable; and have experienced, that though there are repellent medicines for diseases of the body, those of the mind are too strong and impetuous for the feeble resistance of the most powerful artist,

[1] Cf. DEISM.

etc."[1] A very fair confession, one would think, from one who found the truth of this by experience; for he died immediately.

There is natural reason; there are natural duties; there are laws of nature; but natural religion[2] there can be none; for the notion of religion which all people have, and which the very word imports, is a means of bringing men back to God who have gone from Him. Now, how can nature, which is corrupt, and carries us from God, bring us back to Him without His help? We shall see an absolute necessity for a more commanding authority, and for more assistance than nature can furnish us with.

Neighbour.

Is every one who stands in need of our assistance, let him be what he will. The being miserable gives any man a right to our mercy, which is a debt, not a favour left to our discretion. *St. Luke* x. 37.[3]

Newspapers.

If we would read these with this view, that wars and commotions of empires, insurrections, persecutions, etc., are all the judgments of God upon sinful men; that His providence and all His glorious attributes are seen in them; we should generally read them to better purpose than to gratify a curiosity, a passion, or to pass away time, or to divert our thoughts from other subjects.

[1] Quoted from Dr. Radcliffe's *Life and Letters*, 4th ed. London, 1736.

[2] The phrase "natural religion," the religion of nature, was in the air; and part of the deist teaching, so much more fully worked out by Rousseau, was to "get back to nature" as all-sufficient, both for knowledge and for life. Bishop Wilson says "natural religion there can be none," *i.e.* all religion is matter of revelation, though outside of Christianity, often imperfect and transitory revelation. The same truth is witnessed to by St. Paul (*Acts* xiv. 17): "God left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Bishop Butler, on the other hand, accepts the reality of natural religion. In reply to *Christianity as Old as the Creation; or, The Gospel a Republication of the Law of Nature*, by Matthew Tindal, one of the leading deists, (indeed this book marked the climax of the deist controversy), Butler admits that Christianity is a republication of natural religion, but goes on to show that it is more as well, that it contains elements that are absent in the earlier and grosser forms, and also that it has a power which they necessarily lacked. The difference probably lies in the manner of viewing nature. To Bishop Wilson it is corrupt, and therefore incapable of helping us at all. To Butler it is a real, though imperfect, revelation and instrument of God. The question is therefore one of varying definition of terms.

[3] "He that showed mercy on him."

Noah.

SEVEN PRECEPTS OF THE SONS OF NOAH.

1. To renounce idols and idolatrous worship.
2. To worship the true God. The Sabbath.
3. Not to commit murder.
4. Not to commit fornication or uncleanness.
5. Not to steal.
6. To administer justice and punish malefactors.
7. Not to eat flesh with the blood, or a member taken from a beast alive.

Obedience.[1]

The dignity of the Master we serve ought to make our obedience most free and cheerful.

If God requires obedience to His laws, it is only that we may not be miserable.

They that do not obey God, do not know God. *2 Thess.* i. 8.[2]

Obedience to the will of God entitles us to a peculiar promise of God's assistance, etc.

Love and obedience. Our obedience will always be answerable to[3] our love. This is the reason why God, to oblige us to obey Him, gave us, in His Son, the greatest reason to love Him.

Obstinacy.[4]

Sad is the condition of that sick person who is afraid of being cured. We do not consider, that this is the case of an infinite number of sick souls.

Offertory.[5]

It was one punishment in the primitive Church, not to admit certain sinners to the offertory, who yet might join in other

[1] Cf. KNOWLEDGE.

[2] "Taking vengeance on them that know not God, and that obey not the Gospel."

[3] "Answerable," *i.e.* equivalent to.

[4] Cf. RESOLUTION.

[5] Cf. LORD'S SUPPER, and especially the last paragraph but one. The offertory, which = "the bringing something out of his store," was in earlier days a much more important part of the Communion Service than it is thought by some, perhaps by most, to be now. It was a real offering, not only of money, but also of gifts in kind, including the bread and wine that were to be used in the service. A rule was made later limiting them to bread and wine, or corn and grapes, and in the earliest form of the *Ordo*

parts of the service. The Church, saith St. Chrysostom,[1] receives not offerings from the injurious. This went in those days for a very great punishment.

Opinions. Prejudice.

There are some opinions fatal, as it were, to some men; it is, therefore, uncharitable to fall out, or to contend too eagerly about them, unless they very nearly concern their salvation.

Opportunity Lost.[2]

Zacchaeus (*St. Luke* xix.). Men have been lost for neglecting to take some certain steps upon which God has made their salvation to depend.[3]

Opposition.

The opposition one meets with in the way of duty, a very necessary counterbalance to the joy occasioned by any good works one has done; the poison of which, and the commendation one may meet with, is much more dangerous and difficult to be overcome than the contradiction one meets with.

Romanus, the bishop is instructed to go round the church to receive the offerings, followed by acolytes with a linen sheet for carrying the collected loaves, and by a deacon with a bowl, into which the flasks of wine were emptied. (Hatch's Bampton Lectures, Lect. ii., note 32. Cf. Baring Gould, *Our Inheritance*, for a fuller account.) There are still traces of this, in the ceremonial offering of bread and wine by laymen in full court dress at Papal and other great functions in Rome, and in the unbroken observance of the lay offering in the Ambrosian rite in Milan. Two fainter traces remain in the Church of England liturgy; one is the custom for the alms to be collected and brought up to the Chancel by laymen; the other in the Rubric, that directs that the bread and wine are to be provided by the Churchwardens at the cost of the parish, and in the placing of the bread and wine upon the Lord's Table at the same point in the service as the alms.

It is easy to see, therefore, why so much stress was laid on the offertory. It was the lay offering without which participation in the Communion that followed was hollow and incomplete. Banishment from it would on that account be regarded as a heavy punishment. If this were remembered now-a-days the clergy would not have to complain of the voluntary self-excommunication of those who pass the bag, and avoid their share in this most significant part of the service.

The term offertory, though loosely applied to all collections in the church, is thus only technically and rightly applicable to such collections as are made during the administration of the Lord's Supper.

[1] The reference to Chrysostom is to his *Homilies on St. Matt.*, No. 85, and on *St. John*, No. 73.

[2] Cf. WIDOW'S MITE.

[3] The lesson is of course by way of contrast. Zacchaeus seized his opportunity.

"Oracle of Reason."[1]

Though the unhappy author of that wicked book boasted of his performance, he did not consider, that the Oracle of God is not to be met with but in the Temple of God, in an undefiled body, and in a purified soul.

Order.[2]

Christian virtue consists in order, viz. in letting every duty have its proper place and concern.[3] The first duty, for instance, of a clergyman, is to take care of his flock; of a magistrate, to discharge his office; of a parent, to take care of his children; of a master, his family; of a servant, to do his master's business faithfully. To engage in other business before they acquit themselves of these, is to go against order, and all their virtues are useless.

Ordinances.[4]

Though God has not tied Himself to these, yet He has tied us to the use of them.

God can dispense with His ordinances, and save a soul without them; but He will not save those that despise them.

Original Sin.[5]

Every man is sensible of an opposition which the law of the body maintains against the law of the mind.

Sad experience from our very cradle shows us how prone we are to sin.

Proof of original sin. God can punish none but sinners. Death is the punishment of sin: God declares it. Those die who never were capable of committing any sin by their own will,—infants, etc.

[1] The *Oracle of God* was written by Charles Blount (1654-1693). He was the younger son of Sir Henry Blount, and was born in Upper Holloway. When he was eighteen his father married him to Eleanora, daughter of Sir Timothy Tyrrel, of Shotover, and provided for him. He afterwards fell in love with his deceased wife's sister, and in a letter (printed in the *Oracles of Reason*) defends the legality of such marriages. But he could not gain his wish and so committed suicide in 1693, the year in which the *Oracle of God* was published. Leland, in his work on the deists, regards him as the successor of Lord Herbert of Cherbury and the predecessor of Toland. His best known work is that on *The Two first books of Apollonius Tyanaeus*. A full account of him, by Mr. Leslie Stephen, will be found in the *Dictionary of National Biography*, s.v.

[2] Cf. BUSINESS.

[3] Cf. note on Learning, No. 1, p. 85.

[4] Cf. note on Church, No. 2, p. 22.

[5] Cf. NATURAL CORRUPTION.

Original corruption. Nature is certainly weak and corrupt; but it is an error to ascribe all the evils which proceed from base principles, evil customs, loose education, love of the world, etc., to the corruption of nature.[1]

Outward Performances.

Outward appearances are more apt to puff up than to sanctify, when not animated by the Spirit of God.

Pastor.[2]

His final state and sentence will depend very much upon his faithful discharge of his duty: "For what is our hope, or joy, or crown of rejoicing? Are not even ye," our flock? (*1 Thess.* ii. 19). That is, all the hope we have is, that we have taken care of you.

The double duty of a Pastor is, to instruct by the Word, and to pray for grace, that it may become effectual to them that hear it.

The remissness of Pastors is too often the cause of the faults and miscarriages of the flock.

Ignorant pastor. A greater scourge to the Church than a vicious one, because he is more capable of destroying the foundation, which is faith, and bringing in superstition, disorders, and the very worst abuses.

Paternal Authority.

God may be a slow, but He will be a sure, avenger of such as despise it.

Patience.

The practice thereof consisteth in a firm belief:

1. That nothing comes by fate or chance.[3] *Job* v. 6; *Lam.* iii. 38; *2 Sam.* xvi. 10; *Job* i. 21.

[1] In more modern language some evils come from the organism, and some from the environment.

[2] Cf. FEAR GOD, HUMILITY, INSTRUCTION, MEN-PLEASERS, MINISTRY, TEST, WORDS.

[3] "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground." "Out of the mouth of the Most High proceedeth not evil and good?" "And the king said, What have I to do with you, ye sons of Zeruiah? So let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?" "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

2. That all occurrences are consistent with the wisdom, justice, and goodness of God. *Ps.* cxix. 75.[1]

3. That the most bitter things do, in God's intent, aim at our good. *Job* v. 17; *St. Jas.* i. 12; *Prov.* iii. 12; *Heb.* xii. 5; *Rev.* iii. 19.[2]

4. Our duty, therefore, is:

To submit to God's will. *St. Luke* xxii. 42; *Heb.* x. 36; *St. Jas.* i. 2.[3]

To trust in God for the removal of our afflictions, or for strength to bear them patiently. *Lam.* iii. 26; *Ps.* xxxvii. 7; *Ps.* xlii. 5; *2 Cor.* iv. 8.[4]

To wait God's time and leisure. *Heb.* xii. 3.[5]

To humble ourselves under the hand of God (*1 St. Pet.* v. 6); that is, by considering our unworthiness, weakness, sinfulness, etc., and God's holiness and justice, etc.

To suppress all complaints, neither to charge God foolishly (*Job* i. 22; *Ps.* xxxix. 9),[6] nor to express any wrath or revenge against the instruments He employs; this being, through their sides, to wound His providence. *St. Matt.* v. 44; *St. Luke* vi. 27; *Rom.* xii. 14; *1 Thess.* v. 15; *1 St. Pet.* iii. 9; *Prov.* xxv. 21; *Rom.* xii. 20.[7]

[1] "I know, O LORD, that Thy judgments are right, and that Thou in faithfulness hast afflicted me."

[2] "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." "For whom the LORD loveth He correcteth, even as a father the son in whom he delighteth." "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him." "As many as I love, I rebuke and chasten; be zealous therefore, and repent."

[3] "Nevertheless not my will, but Thine, be done." "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." "Count it all joy when ye fall into divers temptations, knowing this, that the trial of your faith worketh patience."

[4] "It is good that a man should both hope and quietly wait for the salvation of the LORD." "Rest in the Lord, and wait patiently for Him." "Hope thou in God." "We are troubled on every side, yet not distressed; we are perplexed, but not in despair."

[5] "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."

[6] "In all this Job sinned not, nor charged God foolishly." "I was dumb, I opened not my mouth; because Thou didst it."

[7] "But I say unto you, Love your enemies," etc. "Bless them which persecute you: bless, and curse not." "See that none render evil for evil to any man." "Not rendering evil for evil, but contrariwise blessing." "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."

To bless God, and to own His justice, His goodness, in afflicting us for our benefit. *Job* i. 21.[1]

To be careful to avoid all sinful ways of redressing ourselves. *1 St. Pet.* iv. 19.[2]

To induce us to the practice of these duties, let us consider:

That it is the right of God to assign our station in the world:

That He having promised to support and reward us, it is a great sin to distrust in His Word:

That we being His servants, He only has a right to dispose of us:

That, being grievous sinners, we should be content with anything less than damnation:

That while we have our reason, a good conscience, assurance of God's love, a sure title to happiness, our condition is not without comfort:

That afflictions bring us the nearest way to God.

But, above all things, let us look unto Jesus, what and how He suffered; that we may know how to deport ourselves.

His whole life was one continued exercise of patience.

Is not this the carpenter's son?

The foxes have holes, and the birds have nests; but the Son of Man hath not where to lay His head. *St. Matt.* viii. 20.

The world hated Him. *St. John* xv. 18.

They took up stones to stone Him.

They called Him an impostor (*St. Matt.* xxvii. 63),[3] a blasphemer, a dealer with the devil;—all this He received without any passion or disturbance, any reflection, any revenge.

To Judas; Friend, wherefore art thou come? To one that smote Him; If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?

To those that spit on Him, scourged Him, mocked Him, etc.; not one angry word.

To the grossest slanders, not one dissatisfactory return.

To those that crucified Him; Father forgive them, for they know not what they do.

And now, shall we repine, when God made this the portion of His dear Son?

[1] See note 3, p. 104, last part.

[2] "Wherefore let them that suffer according to the will of God, commit the keeping of their souls to Him in well doing, as unto a faithful Creator."

[3] "Sir, we remember that that deceiver said."

In this school, though He were a Son, yet learned He obedience by the things He suffered (*Heb.* v. 8). And shall we repine?

Was He silent, when He was aspersed; patient, when He was belied; entirely resigned, when He was injured, condemned, crucified? And shall not we, who have the same joys set before us, endure the little injuries which we meet with, without resentment?

O Lord Jesus, give us better minds!

He that suffers injuries with an eye to the justice of God will bear them with resignation, and without repining.

Peace.

The only sure way to peace is, to give one's-self entirely up to God.

Peace and unity. *Phil.* ii. 3, 4.[1] The means of preserving them: To be diffident of our own opinions, to despise worldly honours, to love subjection, and to sit loose from earthly things.

The peace of heaven is for none but those who love it upon earth.

Inward peace (*St. John* xiv. 27)[2] not to be found in the world, but in God only. Neither poverty, crosses, distress, can disturb your peace. All these are favours in the hands of God.

"Peace be unto this house." That is, all kind of happiness, that your hearts can wish—success in honest undertakings, and peace be unto you. *St. John* xx. 21.

The world cannot give peace. It may flatter us a while, but will deceive us at last; nay, though one were sure of prosperity all his days, which no man on earth can be sure of.

Peace of Mind. Nothing but innocency and knowledge[3] can make the mind truly easy.

[1] "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

[2] "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled."

[3] This combination of innocency and knowledge is very striking. They are usually put as strong antitheses. But the widest and deepest knowledge both of good and of evil (*i.e.* knowledge of evil so far as acquaintance with its existence and forms goes, not of its guilt) is quite compatible with the purest innocency. In brief, is it not the very combination that so attracts us in the Christ?

Peace of mind preserved best by doing our duty, and expecting our reward from God only, and not from man; and then, though we should be ill-treated, we shall not be disappointed, nor our minds disturbed.

The sure way to attain peace of mind is, to be content to suffer one's-self to be governed and guided by the Word of God, or a prudent pastor, who has the care of our souls.

Perfection.[1]

The only way to perfection is to live in the presence of God.

He that fancies he is perfect, may lose that by pride which he attained by grace.

Persecution.

St. Mark vi. 11.[2] Jesus Christ permits not His Apostles to avenge themselves by their apostolic power, or even to desire that He should do it. It is their part to labour without ceasing, to suffer without resentment, and to leave their cause to God, with a full trust in Him.

2 Tim. iii. 13.[3] He who wonders to see the wicked designs of evil men succeed, does not reflect upon the conduct and designs of God concerning His Church.

We deceive ourselves with the hopes of seeing an end of the afflictions of the Church before the end of the world.

The grace which supports us, and the eternity we hope for, is the only remedy and comfort we ought to depend on.

It must not be expected, that the devil will let those rest who are labouring to destroy his kingdom.

It is just and reasonable that the members should share in the different conditions of the Head.

In time of persecution for righteousness' sake, *i.e.* for doing one's duty, *2 Chron.* xvi. 9: "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

[1] Cf. CHRISTIAN PERFECTION, TEST.

[2] "Shake off the dust under your feet for a testimony against them ... It shall be more tolerable for Sodom," etc.

[3] "But evil men and seducers shall wax worse and worse, deceiving and being deceived."

Perseverance.

CONFIRMATION. The world, the flesh, and the devil, are not so easily vanquished as renounced.

Persuade.

Those must be taken by their senses, over whom reason has no influence.

There is a danger in being persuaded before one understands.

Persuasion.

Art of persuasion. *Heb.* vi. 9.[1] We shall hardly gain the mind and the assent by perpetual invectives,—unless we raise their minds (at the same time that we fill them with fear) with marks of our esteem, and hopes of better things.

Physician.[2]

"I cannot go to cure the body of my patient but I forget my profession, and call unto God for his soul." *Religio Medici*, pt. II., 6.[3]

Plays.[4]

PLAYS, OPERAS, ROMANCES, ETC., are generally contrivances to corrupt the heart, in which the devil and man have showed their utmost skill.

The great design of those that compose them is to raise the passions to as high a pitch as possible, and to bewitch the mind, so that it must be unfit for serious thought; and subject those that frequent them to every temptation that shall assault them. God is not there; He will not hear those that should call on Him there for grace.

[1] "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

[2] Cf. JESUS CHRIST.

[3] The whole section, which commences "There are wonders in true affection," should be read.

[4] Plays, etc. It must be borne in mind, in judging of this severe and uncompromising denunciation of the drama, that its character at the time was not very high. It may have been the mirror of the contemporary average standard of life and morals; but Bishop Wilson judged it from his own higher Christian standpoint. He was also influenced by the stern stand made against the drama and all forms of art by the primitive Christian Church, because of their close association with Pagan worship. On the whole question, see Westcott's *Religious Thought in the West*. This section is mainly interesting historically. Tempora mutantur, nos et mutamur in illis.

Plays; by which the soul will be forcibly diverted and drawn from attending to and loving those things which are above. From these entertainments the primitive Christians most religiously abstained, as folly, lewdness, and vanities, which they have renounced at their baptism.

Plays. *1 Cor.* x. 7. Neither be ye idolators. The people sat down to eat (at the sacrifices),[1] etc.—Quesnel. See also ver. 21.

Balls, dancing, plays, etc. Whoever considers the case of John the Baptist, cannot doubt but that these are great snares, destructive of modesty and chastity, and a pernicious contrivance of Satan to excite the passions.

Plays, balls, assemblies. How is it possible for a Christian to be innocent in an assembly where the angels of God cannot be supposed to be present, nor where one cannot ask the blessing of God; where the senses are filled with worldly, sensual pleasure, and the mind amused with vanities of all sorts; modesty laid aside, etc.; no restraint, etc.; reason confounded, by giving the devil an opportunity of tempting them?

Plays destroy natural modesty, which is the guard of innocence, create boldness, assurance. Players,—their very trade and livelihood is to damn souls.

Cato[2] is always instanced as one of those plays which may be read or seen by a virtuous person without danger. A young gentleman (Admiral Graydon's son), being in love with a young lady above his fortune, upon seeing that play, came home, and in a fit of gallantry, killed himself. Sister Patten, whose relative he was, gave me this account.[3]

He that is not satisfied they are unlawful diversions, let him, if he dare, pray to God to bless him in the way he is going;

[1] The verse goes on, "and rose up to play," *i.e.* to dance, which was an accompaniment of the idol feast. "παίζειν = 'choreas agere,' 'saltare accinentibus tympanis vel cantoribus.' Cf. Horace, *Carm.* ii. 12:

'Quam nec ferre pedem dedecuit choris,
Dianae celebris die.'"

Alford, *in loc.*

For Quesnel, see note 1, p. 5.

[2] Addison's famous play.

[3] Bishop Wilson married Mary, daughter of Thomas Patten, of Warrington. The "sister Patten" of the text may have been either Jane (who died Feb. 13th, 1731), his wife's sister, or Margaret Patten (who died July 16th, 1734), his sister-in-law. Patten Lane still keeps the memory of the family alive in Warrington.

and to keep him from the danger, etc. It is presumption to depend on one's own strength, without grace; and it is impudence to ask it, when one is going wrong.

Pleasures.

Amusements No pleasure is innocent, which hinders us from minding our salvation.

Whenever we find that we use pleasures without fear, we ought forthwith to forsake them.

Sensible[1] pleasures. Let them be what they will, whether those of youth or of old age, of the rich or the poor, of learning or ignorance, what the world calls innocent or criminal; yet they separate us from God, and are as such to be avoided, as we hope for heaven.

Politics.

Political squabbles, which have too often their rise from covetousness, pride, or ambition, ought not to be meddled with by divines; they have something else to do, and are set apart for better purposes. They have neither precept nor example from Holy Scripture.

Pomp, Pride, etc.

Acts xxv. 23.[2] There is a great deal of difference betwixt the distinction which belongs to dignity, and which is not condemned in the Gospel, and that pomp and magnificence which pride inspires, and which cannot but be displeasing to God.

Poor.

It is great comfort to the poor, that they can give even more than the rich (*St. Mark* xii. 43),[3] and to surpass them in liberality.

The poor should not be dejected; they are happier than they imagine, a thousand times happier than they who enjoy riches, pride, luxury, and all the delights that riches afford.

The poor, having nothing upon earth to engage their affections too strongly, fix them more easily upon God.

[1] *i.e.* pleasures that come to us through the senses.

[2] "And on the morrow, when Agrippa was come, and Bernice, with great pomp."

[3] "This poor widow hath cast more in, than all they which have cast into the treasury."

Poor in spirit (*St. Mark* vi. 8, 9, etc.).[1] A minister of the Gospel is not bound to part with all, or to serve the Church by depriving himself of all things. But whoever is not ready to be deprived of all, rather than be wanting to his duty, is not worthy of the name of an Apostle of Christ.

Poverty.

Poverty is so far from being an unhappiness, that it is a security against temptation to great sins, to which the rich are exposed.

A man is not forsaken of God because he is in want. The very disciples were forced to pluck the ears of corn, when Christ was with them, when He could have supplied them with one word.

None are poor but those that want faith in God's providence.

Poverty, Riches. *St. Jas.* ii. 5. God hath chosen the poor of this world, to make them rich in faith, and heirs of the kingdom of heaven, rather than the great and the learned. It was such as they who first received His Word, etc.; and yet this is the condition which we flee from, which we abhor, and are afraid of more than death.

Poverty. Power of faith. How glorious is it to God, to make Himself to be beloved by those, to whom He denied those things which men most doat[2] after, and purely for His own sake! This is a sure proof of the Christian Religion, and of the power of grace.

Prayer.[3]

A sinner, that prays for any other mercies but the grace of repentance and conversion, must not expect to be heard.

God knows our wants; but He commands us to pray often, that we may often think of Him, which we cannot do without actually believing, hoping in, and loving Him, as the only Being able to satisfy our desires. Now these acts beget habits of faith, hope, and love; and it is for this reason, that we are commanded to pray, that we may get these habits.

[1] "Take nothing for their journey, save a staff only," etc.

[2] Old form of "dote."

[3] Cf. COMMANDMENTS, COMMON PRAYERS.

The lukewarmness of our prayers is the source of infidelity. If riches were to be had for asking, how earnest, how constant, should we be at our prayers.

We must never pray for such things (riches, honours, prosperity), as it is not fit for Jesus Christ to intercede with God for. We may beg God's grace to despise such things.

Every man that prays, owns himself a beggar, which will make him humble.

The eloquence of prayer consists in our proposing our wants to God in a plain manner:—"Lord, if Thou wilt, Thou canst make me clean." "Lord, help me." "Lord, increase our faith." "Lord, save us, we perish."

Woe to them whose prayers God hears as He did the prayers of the Gergasenes, when they prayed Jesus Christ to "depart out of their coasts."

Prayer shows the dependence man has upon God, and keeps up a correspondence and good understanding betwixt heaven and earth.

The way to be always heard is, to ask nothing of God but that His will be done; to choose that for us which He judges to be most conducive to His glory, which will ever be best for us.

The Word of God is to be the rule of our desires.

If we have not what we pray for, let us believe, either that we have not asked as we ought to have done, or that it is good for us that we should not have the thing we prayed for.

Prayer being the desire of the heart, it follows, that he who leads an evil life is continually offering a wicked prayer to God.

There cannot be a better way of judging what spirit we are of, than the trying to recommend our actions to God in our prayers. If we dare not recommend them to God, we may be sure they are evil. This is not to be understood of trifles, but of things of concern.

A true Christian's prayer is always heard, because such a one asks nothing more than that God's will may be done.

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No man can speak of, or understand the things of God, as he ought, but he that is filled with the Spirit of God. This Spirit is given to Christians at Baptism; but they too often deprive themselves of it by a carnal life, and by adhering to their own wisdom.

Prejudice.

Both wicked and good men see with their eyes;—but if a man has the jaundice, he does not see as others do. The mind may be disordered as well as the eyes.

We easily persuade ourselves, that what is contrary to our inclination is contrary to reason and religion.

Pride.[1]

The devil never tempts us with more success, than when he tempts us with a sight of our own good actions.

It is a very dangerous thing to think too much of the good we have done, lest we should imagine, that God is in our debt, and to expect our reward here, and lest God should give us our desires.

Priests.[2]

The Master will not be, is not, honoured, where His servants are slighted.

Christian Priests.

Compounded all of sweetness in their might,
As being sent to treat, and not to fight.—*Psyche.*[3]

Priesthood.

Those only who can exclude from the Sacraments can administer them.

Ministers. A contempt of these does most naturally lead us to the contempt of God and of Christ. He that despiseth you, despiseth Him that sent you. We have Christ's own word for it.

Principiis Obsta.[4]

One does not begin to fall when the fall becomes sensible.

[1] Cf. KNOWLEDGE, POMP.
[2] Cf. MINISTER.
[3] Beaumont's *Psyche*, canto xvi. stanza 93. See note 4, p. 5.
[4] Stop things at their beginning.

If we would put a stop to the beginning of sin, we must begin there where sin begins; namely, in the heart and thoughts; which the Gospel has subjected to the law of God, as well as the outward actions; which was the error of the Pharisees, who took care of the outward man only. This will make our duty easy.

Would men consider, that there may be some things and circumstances, seemingly inconsiderable, on which God has made their salvation perhaps depend, they would never omit any opportunity of doing good, nor admit the least temptation to any evil whatever; for one evil is but the step to another; and the least degree of grace rejected may be the occasion of the denial of a greater.

Proficiency.

By this we know that we are in the way to heaven, as we know a tree is alive by its daily growth.

Promises of God.

Let us often represent unto the eye of our faith, the greatness of God's promises, and His faithfulness in performing them; nothing is more proper to animate us in the way of virtue.

Prosperity.

A state full of danger. Both the wise and pious have been ensnared by it.

If God denies prosperity to good men, it is in order to something better.

Protection.

God's protection. God protects those whose minds are taken up with discharging their duty without perplexing themselves with consequences.

Proverbs.

MANKS PROVERBS:

Hig shen dty hguale: "That will meet you"; *i.e.* hereafter; spoken of a man's good or evil deeds.

Ta'n seihe cabbal corragh: "The world is a tickle horse."[1]

[1] "Tickle" = unstable. Cf. Spenser's *Faery Queen*:

"So tickle be the terms of mortal state";

2 Henry VI., Act i. sc. 1:

"The state of Normandy
Stands on a tickle point, now they are gone."

LATIN PROVERB:

Tanto melius nebulam videt qui extra nebulam est.[1]

Providence.[2]

Providence of God is the comfort of the righteous. His wisdom cannot be surprised, His power baffled, or His love shortened. When men forget this, fears, disquietudes, etc., surround them.

God very often conceals His almighty power and care over His creatures, under means[3] that seem altogether natural and human.

That man is safe who has Providence on his side, in Whose hands are the hearts of men, and all their power.

We see human events, but we see not the Hand that directs them and makes them answer His designs, concealed under the designs of men.

Punishment.[4]

Why should a living man complain of the punishment of his sins? All sin must be punished here or hereafter. Justice requires it, as well as the nature of our condition; for health and prosperity are most likely to corrupt us. The Cross only can bring us back to God. We judge of our merit by the worldly advantages we enjoy. God is forced to shew us our mistake, and our dependence upon Him, by afflictions, etc. He that is uneasy under the Cross would serve God with that which costs him nothing. Let us consider the issues of prosperity and adversity, and then we shall easily perceive by which we have most been gainers.

If good men will scramble with the wicked for what is properly their portion and happiness, it is no wonder that they come by the worst, for "this is their hour and the power of darkness."

Purity of Heart

Consists in such a government of the affections, as not only

And *Measure for Measure*, Act i. sc. 2. "Thy head stands so tickle on thy shoulders that a milkmaid, if she be in love, may sigh it off."

[1] He who is beyond the cloud sees the cloud very much better.

[2] Cf. GOD, GOODNESS OF PROVIDENCE.

[3] See MEANS.

[4] Cf. CALAMITIES, DEATH, SIN.

to forbear outward acts of sin, but even all consenting to it, or suffering it to have any entertainment in the heart. This is a sure sign that a man acts upon a principle of conscience, that he is a sincere Christian; because he pays a reverence to the laws of God, in that part where no worldly consideration can reach, neither fear, shame, interest, decency, etc. And it is a virtue most acceptable to God, being an acknowledgment of all His glorious perfections after the best manner, His wisdom, etc.

It is this that influences the whole life. Cleanse first the inside of the platter that the outside may be clean also. (*St. Matt.* xxiii. 26.)

Purposes, Desires.

Let us not stop at good purposes: they are the gift of God; and not to improve them is to slight His gift and grace, and to put ourselves into the number of slothful servants, and be liable to their sentence.

It is not sufficient that our purposes be good; they must also be regular.

Good purposes cost nothing, and are worth nothing, without they are put in execution.

Vain purposes. Men delude and please themselves with the thoughts of virtues, which they will never put in practice.

Quality and High Birth.

It was virtue which first raised it above the vulgar; and when that ceases in a family, there is an end of real quality, and it becomes a disgrace.

Reason.[1]

Reason insufficient. The heathen philosophers thought it enough to lay good reasons before men, in order to persuade them. They knew nothing of the necessity of divine grace, and therefore they are often forced to complain of the insufficiency of reason.

Human reason. Our Lord never gives human consolations; "Ye believe in God, believe also in Me" (*St. John* xiv. 1);

[1] Cf. NATURAL RELIGION.

nor arguments from worldly considerations; "Fear Him Which is able to destroy both body and soul in hell."

You will not be able, by all the strength of reason, to subdue one lust, or support your mind under any great affliction.

Reason and grace. Human reason, though never so highly improved, will fall short of a true knowledge and insight into spiritual matters, if not assisted by grace.

Reason and free will. Trials have been made by man, how far these will secure him: in a state of perfection, in the state of nature after the Fall, and in the time of the Law, with all outward helps and advantages: and the conclusion has always been, blindness, wickedness, and gross error. And yet there are men who call these sufficient, and would fain bring us back again to these, even while we are under the dispensation of an effectual grace.

Reason and faith. Whatever is the object of pure faith cannot be the object of reason. Without the knowledge of original sin, we are utter strangers to ourselves; and yet nothing is more shocking to reason, than that the transgression of Adam should affect his whole posterity.

Reason and nature. Too weak to convert men, if Christ had not taught and shewed us the way, and assisted us in it.

Who would have given credit to the joys prepared for good men, if He Who is God had not made them known? Who would have believed that self-denial is necessary to happiness, if He Who had all things in His power had not shewed us that such a course is best, by denying Himself the good things of this world? How few are capable of seeing the reason of this. And then by His death, He has assured us that the surest way of going to happiness is to be crucified to all the pleasures, delights, etc., of this world.

Reason and Revelation. It has been proved, that opium will kill a man. Must we not believe this, but take any quantity at a venture, because our reason cannot comprehend how it has this deadly effect?

The mysteries of Christ are above our reason; but we believe them, because we have all the proofs necessary to convince any reasonable man that God has revealed them as certain truths.

Reconciliations.[1]

Reconciliations made upon any other account than that it is the command of God that we should forgive one another, are not Christian, nor acceptable to God. Men are satisfied with an outside reconciliation: God requires the heart.

Redemption, Deliverance.

Cum duplicantur lateres tunc venit Moses.[2]

Reformation.[3]

Let the reformation be never so well founded, the providence of God is not bound to secure it to those who take pleasure in unrighteousness. Dr. More.[4]

Reformation, Persecutions. When mild means will not do to reform the Church (viz., by means of lawful magistrates), then God does it generally by the means of persecution.

Reformation of manners. The restraint which conscience lays men under, is so much greater than the restraint which temporal laws and punishments can lay men under, that if ever a reformation of manners be effectually brought about, it must begin at conscience.[5]

Regeneration.

The only certain proof of regeneration is victory. He that is born of God overcometh the world (*1 St. John* v. 4). When we live by faith; when faith has subdued the will, hath wrought repentance not to be repented of (*2 Cor.* vii. 10), hath conquered our corruptions; then, to him that overcometh, will God give to eat of the tree of life.

A REGENERATE PERSON cannot sin (*1 St. John* iii 9). That is, he has by faith and the grace of God got such a habit

[1] Cf. FORGIVE.

[2] When the tale of bricks is doubled, then Moses appears. Trench, *Proverbs*, p. 42, says this is a Jewish proverb, corresponding to our English one, "Man's necessity is God's opportunity."

[3] Cf. RIDICULE.

[4] Keble suggests that possibly this mention of Dr. More may have reference to his *Exposition of the Epistle to the Church of Sardis* (*Rev.* iii. 1-6) as prophetic of the danger of Reformed Christendom (*Theo. Works*, pp. 745, 899, 762). For an account of Henry More, see note 1, p. 139.

[5] Cf. note No. 4, p. 133.

of holiness, such an inclination to virtue, that he cannot, upon any temptation, knowingly consent to transgress the laws of God. Having overcome the world, that is, all those temptations by which men are led to commit sin, he is dead to sin (*Rom.* vi. 2), that is, he can no more sin deliberately, than a dead man can breathe.

Religion.[1]

Religion makes God our friend.

If a man has no religion, it is because he will have none. He loves darkness better than light; and he will not ask the grace of God to assist and enlighten him.

One may be religious in any condition of life, without fear of being laughed at, provided we own that we fear God, and our life be all of a piece.

When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy.[2]

One of the great ends of religion is to keep men in a constant dependence upon God.

He that is persuaded that true religion consists in the regulation of the heart, will not fear the judgment of men, or be much concerned at it.

A man may have the form of godliness without the power; but he cannot have the power while he despises the form, that is, the outward practice.

Rule[3] of religion. Where the Holy Scriptures are silent, the Church is my text; where the Holy Scripture speaks, the Church is my comment; where both are silent, I follow reason. *Religio Medici.*[4]

[1] Cf. CHRISTIAN RELIGION, KNOWLEDGE.

[2] A use of the term "religion" that would not now be made. Our modern distinction is not between two aspects of religion, but between religion and theology. Theology is a science—the science of God, and of man in relation to God: religion is an art—the art of duty towards God and man. Theology may be, and is, intricate; religion is easy. The need of this teaching has not yet passed away.

[3] We more commonly use the term "Rule of Faith."

[4] Section 5: "I condemn not all things in the Council of Trent, nor approve all in the Synod of Dort. In brief, where the Scripture is silent, the church is my text; where that speaks, 'tis but my comment; where there is a joint silence of both, I borrow not the rules of my religion

Religion changes nothing in the order of Providence;—it leaves the great in their station, only makes them careful not to abuse the favours of God; makes the poor content with their condition, etc.

Those are not the greatest enemies to religion, that are most irreligious. A formal Christian does more hurt sometimes than an atheist.

Religion does not depend on our opinion; its principles are as sure and lasting as God Himself.

They that live without religion will die without any hopes of happiness.

Wicked men, not being able to excuse their principles or their lives, endeavour to ruin the authority of that Word, and those pastors, which reprove them.

Religion not defended by force. *St. Luke* xxii. 49. "Lord shall we smite with the sword?" They know Christ but little who suppose that He is to be defended by arms.

Christian religion consists in performing worthily the duties we owe to God, our neighbour, and ourselves.

Non est res inventa, sed tradita. [Vinc. Lyrin.][1]

Nothing but religion can give us the satisfaction and peace we all so earnestly desire.

True religion cannot consist in any thing which a wicked man can perform as well as a good man. So that external forms, however necessary, are not the essence of religion.

True religion consists in a prevailing love of God, and in an effectual resolution of obeying Him in all instances.

The religion of the world. *St. Matt.* vi. 24; *1 Kings* xviii. 21.[2] Setting aside infidels, the rest of the world believe that some

from Rome or Geneva, but from the dictates of my own reason." Hallam's summary of the passage is very just: "That Jesuit must be a disgrace to his order who would have asked more than such a concession to secure a proselyte—the right of interpreting whatever was written, and of supplying whatever was not" (*History of England*, vol. ii. p. 74).

[1] Religion is not a thing newly discovered, but historical.

[2] "No man can serve two masters . . . Ye cannot serve God and mammon." "How long halt ye between two opinions?" etc.

religion is necessary. The consequence is, they take what they like, not what Christ has prescribed. They will give God words and ceremonies; they will serve Him, but the world too; they will do some of the things He has commanded, and some too that He has forbidden: they flee to Him in distress, but it is when every thing else forsakes them. As far as the custom of the world allows, they will serve Him. But is this what we vowed, when we were made Christians? Is this to love the Lord with all the heart and mind, etc., and to renounce everything that He hates?

The spirit of religion. He that has not his eye upon this chiefly, will be apt to call those religious actions, which are in themselves indifferent,[1] and will pass over with indifference such as are really sacred and holy.

Choice of Religion. How a man may be safe in his choice. Having begged God's assistance, Who having designed us for happiness, will not deny to direct us in the way that leads to it.

Therefore seriously resolving to find out the truth and to stick to it when found, he first considers the great design of religion, which is, to manifest the goodness, the wisdom, the power, the justice, and other perfections of God, and by the knowledge and belief of these, to make men holy that they may be happy.

These perfections of God being best set forth in His Word, he resolves not to choose that Church which denies him that assistance.

But, that he may not be greatly mistaken in the true sense of Scripture, he informs himself how the first Christians understood it.

He then embraces all those truths which he finds in the Scripture, but some being more, some less necessary to salvation, his zeal for them is accordingly: rejecting such things as he finds no ground for in the Word of God.

As to discipline and worship, he compares the Scriptures and the purest ages, and concludes, that if he can be of a Church which holds communion with the first followers of Christ, who laid down their lives for the truth; which rejects all novelties, singularities, doctrines, ways of worship, which those first

[1] A curious case of the mingling of the older and the newer meaning of words. Indifferent, here = not important; indifference = carelessness.

Christians knew nothing of, which teaches the Word and administers the Sacraments and other means of grace, etc.; and lastly, if he finds that continuing in the practice of this religion, it makes him serious, holy, temperate, just, and charitable, etc., he concludes with assurance that he is in the way to happiness and obstinately persists in it.

Repentance.[1]

There is no repentance where there is not a change of heart.

Repentance, not to be considered as a reserve after an ill-spent life, but as a remedy for past sins.

Repentance is the great privilege of the Gospel, obtained by the satisfaction made by the Son of God, that we may be pardoned on our repentance, which we never could have hoped for without that satisfaction.

St. Luke xiii. 5. "Except ye repent, ye shall all likewise perish." There is no other choice, no medium, but repentance or damnation.

The devil aims at two things with regard to sinners; either to hinder them from repentance, or to make them repent as Judas did.

Nothing is troublesome to us, so long as we are not obliged to change our hearts.

No devotion, no service acceptable to God, without a precedent resolution of amendment in the offender.

By repentance, we are to understand a new nature, a new life. There is no difficulty in this.

So long as there is no appearance of a new life, of new manners, there is neither repentance nor conversion.

Reproaches.[2]

We are then good Christians, when we are pleased to be treated as Jesus Christ was. Some said, He is a good man: others said, Nay; but He deceiveth the people. (*St. John* vii. 12)

[1] Cf. CONVERSION. [2] Cf. CALUMNY.

Reprobate.

It is one of the greatest judgments in the world, to be left to ourselves, and to be permitted to act as we please.

When, having laid aside the care of their own souls, men labour to corrupt and destroy others, it is then they are filling up the measure of their sins apace.

Reproof.

Any man who disturbs the false peace of sinners, must expect to be ill-treated, and reproached and defamed.

Reproof of great men. John Baptist reproved Herod, because he neither loved the good things nor feared the evils which he could give or inflict on him.

Reprove, Convince.[1]

To reprove with success, allow your adversary to be in the right, as far as he really is so, namely, as he takes the thing (for the understanding, as well as the senses, is not mistaken, where it has a right view of the object); then shew him that side of the object, which he did not take notice of, and he will hear with more patience. For to be confuted, is but to be better informed; and if we do it with this caution, that we make not pride and self-love our enemies, a man will hear us with the same attention and good-will, as a traveller would do, when we tell him he is out of his way, and set him right.

Method of reproving is, to do it with marks of respect and mildness; to do it in so plain a manner, that the person may be made the judge of the reason, etc.

Resignation.[2]

In Deo quies.[3]

All is equal to a soul truly resigned.

Perfect resignation is the surest way to heaven.

Happiness consists not in being exempt from sufferings, but in a voluntary acceptance of them as the will of God.

To repine at sufferings is to charge God with doing us injustice; it is to say, we are innocent, and have not deserved

[1] Cf. EXAMPLE, RHETORIC. [2] Cf. PEACE. [3] There is repose in God.

them. Alas! if it were left to ourselves to execute justice for the offences we have committed, we should be too partial or too cowardly to do it. It is God only can do it, and we are angry.

Resignation to the will of God is no less a privilege than a duty.

When God deprives us of any thing that is most dear to us,—health, ease, convenience, friends, wife, children, estate, etc., we should immediately say, "This is God's will. I am by Him commanded to part with so much for His sake. Let me not, therefore, murmur, or be dejected, for that would shew plainly, that I did love the thing more than the will of God."

We ought to acquiesce in every dispensation of Providence, because God finds His glory therein.

Resignation. Humility. He that is truly humble is always satisfied with God's dispensation; because he knows, that of himself he deserves nothing, and that his very virtues are the gift of God.

Resolution.[1]

He can never be good that is not obstinate, that is, in doing what he knows he ought to do.

Resurrection of Christ.

God signified to all the world by that, that the debt was discharged for which He was made a prisoner by death.

Retirement.

We are apt to condemn those that are continually in the throng of business, etc. But if our study and retirement produce no solid good, it is even as good to be engaged in company and with business as to be alone.

Revenge.

When God punishes, it is to satisfy His own justice,[2] not to gratify our revenge, which we should avoid, as we would have God our protector.

[1] Cf. CHRISTIAN CONSTANCY. [2] Cf. note 5, p. 10.

Rhetoric.[1]

Rules of Natural Rhetoric.

1. Never be positive: that upbraids the ignorance of them we speak to; rather let them believe they know and do as you would have them, and they will come up at last to what you suppose they are already.

2. Never triumph. Many would yield but for the shame of being overcome.

3. Let such propositions as are not attended with the clearest evidence be delivered by way of enquiry.

4. A modesty in delivering our sentiments leaves us a liberty of changing them without blushing, when we find it reasonable so to do.

5. He that understands his subject well, and is heartily affected with it, will not want ways of expressing himself agreeably.

6. To have our great end, that is, the glory of God, in our thoughts and desires, is the best way of attaining knowledge and piety.

7. There are ways of recommending religion, where it would be unseasonable to speak of them directly.

8. By running from one argument to another, you shew a secret distrust of the goodness of the first; and your adversary lays hold of the weakest.

Riches.[2]

A rich good man is more afraid of not finding worthy persons to give to, than a poor man is of not finding one to give.

He that considers an estate as a trust only, will often think of the account he is to give.

If Christianity forbids the love of riches, it is because the Author of it knew that they are the root of all evil.[3]

The best estate or inheritance has this condition annexed to it,—whatever is superfluous belongs to the poor.

Riches. Prosperity. To believe that God gives, for a reward of virtue, such things as raise in us the love of the

[1] Cf. Persuasion, Reprove.
[2] Cf. Covetousness, Luxury, Temporal, World.
[3] "For the love of money is a root of all kinds of evil" (*1 Tim.* vi. 10, R.V.).

world, and all the vices that flow from it, there cannot be a greater mistake in religion. The portion of the elect cannot be both riches and persecution.

Riches, though not evil in themselves, are yet one of the greatest snares, and almost inevitably lead to pride, etc. "Not many noble, not many mighty are called," etc. (*1 Cor.* i. 26). This will make a thoughtful Christian afraid, lest God give him riches and honours in His anger, and as a judgment.

Pride, ease, hard-heartedness, and pleasure, the too natural consequence of riches.

The rich and great have most need of being told the truth, and yet they seldomest hear it.

May not I do what I will with my own? No, unless you would go to hell with him that fared sumptuously, and let the poor starve at his gate. Never were words more abused. Your own! Who made you a proprietor? Give an account of your stewardship, talents, etc. Of Thine own do we give Thee.

We are not forbid a moderate care to acquire, to improve, to secure riches. Industry is a duty. To vilify them is a fault; honestly gotten, they may serve to good ends. That they are not our treasure, that they are uncertain, that they are temptations, all this is true; but that they are useless, etc., is not true.

It is certain no man ever found true happiness in riches. Christians, therefore, are to be warned against setting their hearts upon them, trusting in them, etc. "All this will I give Thee." This all is nothing but vexation of spirit. Christians should be convinced, that to desire them with eagerness, is to desire to be further from salvation; to be in a condition, which will make us unwilling to hear the truth, which will lead us from God, and make us love everything better than God; riches furnish men with what will please the senses, stifle reason and conscience, a condition directly opposite to humility and a teachable temper. Few dare be sincere with those that are above them.

The rich have all the infirmities of other people, and have less time and fewer means of being cured.

In short, riches oppose Christianity in all its parts: this bids us set our affections on things above. Riches set before

us whatever may allure our minds, and make us love the world: we should hope, and put our trust in God. Riches tempt us strongly to confide in them; they lead to covetousness, which is opposite to charity, etc. The rich young man is a sad instance how hard it is to part with them, even for Christ's sake, and where He commands us. Who can be humble, when everything tempts him to pride?

Well, then; must they be flung away? No: but they that have them, as they hope for salvation, must be poor in spirit; humble, though tempted strongly to be otherwise; temperate, though they have it in their power to make provision for the flesh, to fulfil the lusts thereof; charitable; watchful; have a mean opinion of themselves, when everybody about them is admiring their good fortune and happy condition; teachable, fearful, devout, as standing in need of more grace, etc.

They that would be rich (*βουλόμενοι πλουτεῖν*, compared with verse 17 of that chapter) fall into temptation and a snare; trust not in uncertain riches, but in the living God (*1 Tim.* vi. 9).

Riches are apt to make men lovers of pleasure more than lovers of God.

That Jesus Christ might dispose us for heaven, He first brings down the price of all earthly idols; He chooses a life of poverty. "Blessed are the poor." "Take no thought what you shall eat," etc. "How hardly shall they that have riches enter into the kingdom of God!"

God hath made our lives short, that we may have no pretence to set our hearts on the world. "The things that are seen are temporal." Do not let a Christian say, "I must do this, or I shall be undone for ever; my all lies at stake," etc. This is not true: nothing lies at stake, but a short transitory life; perishing treasures, etc.

"Take heed, and beware of covetousness." Our Lord would not have said this, but there is reason for it. Experience shews it; and when we come to die, we shall confess the vanity of riches.

"When riches increase, set not your heart upon them" (*Ps.* lxii. 10). That is the time of danger. Those that are most able are very often the least inclined to do good with them.

The duties of the rich increase as do their riches. What will all the advantages they afford us be to us, if it should end

in everlasting death? Let us pray, "that we may so pass through things temporal, that we finally lose not the things that are eternal."[1]

How hardly shall they that have riches enter into the kingdom of God; for such men think themselves above censure, reproof (*Ecclus.* xi. 24, Say not, I have sufficient, and from henceforth what harm shall happen unto me?), above the fear of God or man, above advice. It is hard to have riches, and not to trust in them; hard to submit to changes; hard to believe the next world better than this.

"Who then can be saved?" Why, verily, nothing but the Spirit and power of God can secure a man, beset with the temptations which riches bring, from being overcome by them.

Jesus Christ declined riches; He did it to teach us not to be fond of such things as lead to ease and idleness.—[See Chillingworth,[2] 398.] Those that make the best use of riches run hazards of being ruined.

After all, rich men are not to be ungrateful to God; riches are His gift. The Apostle tells us what use we are to make of them; so does our Lord:—"Make to yourself friends"; "lay up your treasure in heaven." "Poor in spirit." Having no consolation in the enjoyment of wealth and honour.

A soft and sinful life, too generally the effect of riches. "Thou fool, this night shall thy soul be required of thee."

We are but stewards, not proprietors; the not considering this, makes us eager in contending for our rights, fall out for trifles; we are accountable only for so much as we can keep with peace and charity; God can supply all the rest. Let us lay up for our children a treasure in heaven, where the unthrifty cannot squander it, administrators cannot diminish it, etc.

Gen. xxxii. 10. "With my staff I passed this Jordan." Here prosperity is ascribed to God alone; and so may the greatest part of men acknowledge. Riches, got by deceit, make a man no more rich than a dropsy makes him fat. (*Ecclus.* xxxvii. 3. O wicked imagination, whence camest thou rolling in to cover the dry land with deceitfulness?)

[1] Collect for Fourth Sunday after Trinity.

[2] William Chillingworth (1602-1644), the author of the once famous, now almost forgotten, *The Religion of Protestants; A Safe Way to Salvation*. The passage here quoted is from a sermon on *St. Luke* xvi. 9, which is appended to the book, 4th ed. 1674.

It is seldom considered, how difficult a thing it is to answer all the duties which the being rich requires of us.

Riches are blessings, just as poverty or affliction are; that is, when men comply with God's ends in sending the one or the other.

Riches have this advantage,—they put it into the power of those that have them, to supply all their own real wants, and to help others; that is, to provide for both worlds, this and the next.

There is nothing but care and vexation in them, though never so justly gotten. *St. Luke* xii. 17.[1]

"Thou fool, this night shall thy soul be required of thee." Thus God calls those whom the world admires for having gotten great estates for their children, and in a short time.

Riches are almost always abused, without a very extraordinary grace. They arm injustice; they support pride; they are the object of the most violent passions, and the occasion of all other evils.

Great riches are too often great obstacles to salvation.

Riches, pride, do very naturally beget a contempt of the love of God.

To be rich is a great misfortune; Christ Himself affirms it with an oath,[2] *St. Matt.* xix. 23; and that such a one cannot be saved with an ordinary grace; verse 24.[3] The only way is to use them, not as a proprietor, but as a steward; and then a man may be said to be poor in the midst of riches. But this must be the work of God, Who alone can root out the love of riches from the heart; verse 26.[4]

[1] "And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?"

[2] "Verily I say unto you." It is very doubtful whether this phrase can in any sense be described as an "oath." The phrase is one constantly used for purposes of emphasis. In St. John's Gospel the invariable form is, "Verily, verily," as though to draw special attention to the saying. Cf. A. Jukes, *The New Man*, an exposition of the Johannine passages.

[3] "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

[4] "With men this is impossible: but with God all things are possible."

St. Mark x. 24.[1] Whoever finds in riches his rest, his dependence, his satisfaction, his joy, his safety, will never heartily apply to God for these. Here lies the danger of riches.

Riches and power. How great a grace is necessary to keep a man from abusing them.

Riches, Prosperity. When we take all the comforts these afford, they will make us forget the necessity of passing through sufferings in our way to heaven.

Christianity does not reject the rich, but it inspires them with a contempt of riches, and makes them as humble as if they were never so poor.

Riches, unreasonably heaped up, and kept without necessity, prove a canker to the owners, just as the manna did; which, being kept contrary to God's command until the next day, "bred worms and stank." *Exod.* xvi. 20.

It is one of the most difficult things in life, to know when one has enough of the world.

Rich and poor compared. Blessed are the poor, they that mourn, they that are persecuted, etc. Not one word in all the Scriptures like, Blessed are the rich, the prosperous, the great. And yet we will desire and strive after a condition, which has no promise of a blessing attending it.

They that flatter themselves that their desires after riches are only that they may be able with more wealth to do more good, do often live to see themselves confuted, and when riches come, do want hearts to, etc. God's choices are therefore always best; He gives not what we wish for, because He answers that prayer—"Lead us not into temptation."

Their danger. See *1 Kings* x.[2] Unjustly got. *Job* xxvii. 8.[3]

To the rich and great. To be miserable in the next world, after having our heart's desire in this, ought to awaken, to put men upon thinking.

[1] "Children, how hard is it for them that trust in riches to enter into the kingdom of God." Then follows the passage quoted in note 3, p. 131.

[2] The reference is to the description of the riches of Solomon, and his subsequent fall (*1 Kings* xi.).

[3] "For what is the hope of the hypocrite [godless, R.V.] though he hath gained [though he get him gain, R.V.], when God taketh away his soul?"

THE TRUE CHARACTER OF A GENTLEMAN.[1] One who has a good estate, and authority, etc., and makes use of these to promote the glory of God, the good of the country, and to help those that are in need.

The false notion which people have—He is one who lives at ease; without labour and care; without fear of want; accountable to nobody; hath whatever his soul desires; fears no changes; respected, whether he deserve it or not, etc. This makes all desire riches so impatiently.

COVETOUSNESS. RICHES. See *Hab.* ii. 9.[2]

Ridicule.[3]

Nothing is more certain, from reason and experience, than that wherever the spirit of ridicule prevails, they that labour under it are incompetent judges of what is serious and sacred. —Bishop of St. David's Sermon of *Reformation.*[4]

Righteousness.

"The king's throne established in righteousness."

Since to thine own commands just duty thou
Expectest from thy subjects; let thy neck
Not scorn to thine own Maker's yoke to bow;
The precedent may dangerous prove, and rack
Thy throne and kingdom, if thy people read[5]
Highest rebellion's lesson in their head.

[1] The idea that a "gentleman" is one who has not to work for his living, is still a very common one. Frequently in asking for the occupation of a bridegroom, or for that of his, or the bride's, father, the clergy receive the reply, "O he's a gentleman," meaning in most cases, that he has retired from business. The best answer is, to quietly enter, "No occupation."

[2] "Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil."

[3] Cf. REFORMATION.

[4] Sermon preached to the Societies for the Reformation of Manners, Jan. 10th, 1727, by Richard Smalbroke, Bishop of St. David's, London, 1728, p. 14. The Societies for the Reformation of Manners were formed for the prosecution of open and notorious vice, but were not exclusively church societies. Hence they were supported by some bishops and opposed by others. They did not last very long, and must not be confused with the Religious Societies that sprang up after the Restoration, and after the Revolution increased enormously and wielded immense influence. In 1710 there were no fewer than forty-two in London and Westminster.

[5] Beaumont's *Psyche*, canto iii. stanza 157. Cf. note 4, p. 5.

Sabbath.

God forbade labour on the Sabbath, for fear lest servants should be oppressed by the covetousness of their masters; and that men might have sufficient time to mind their salvation.

See *Exod.* xvi. 29. The blessedness of keeping it holy.

Sacrifice.

A man sacrifices to his own net, when he has taken nothing but dirt or filth.[1]

Saints, Christians.[2]

Christians cannot be too often put in mind, that they that are saints by profession should be so by their conversation.

Salvation.

Delusion. Men flatter themselves, that their salvation is always in their own hands; that they can set about it and secure it when they please: A very great delusion! (*St. Luke* xiii. 24. Strive to enter in at the strait gate: for many will seek to enter in, and shall not be able.)

Eternal salvation. This changes the nature of all human things, which are so far good or evil, as they promote or thwart this one end of life.

Mark of salvation. Nothing can give us a greater assurance of our being in the way of salvation, than to see ourselves rejected and despised by those who will not think of another life.

MEANS OF SALVATION. It is God Who alone knows our nature, and what is necessary to make us happy; He cannot err in the choice of these means; His goodness will not suffer Him to lead us wrong; and, therefore, without enquiring into the intrinsic nature of these means, we may depend most securely upon them as the very best way to happiness; namely, the means which God has prescribed, not those of our own choosing.

[1] The reference is to *Hab.* i. 16, but the meaning of the passage, and of the maxim, is very obscure. See *Expositor's Bible*, G. A. Smith, *in loc.*, p. 136.

[2] Cf. CHRISTIAN.

And these are His commandments (*St. Matt.* xix. 17, 18, 19).[1] And if men will be wiser than God, consult their own ease, employ their reason and their wit, dispute every thing He has prescribed, they will certainly come short of that happiness they hope for.

Means necessary for saving the soul. That a man know the truths and duties of Christianity, and that he lives accordingly. This he cannot do without thoughtfulness, prayer, and circumspection; resisting temptations, avoiding the occasions of them. A man who will neither eat, drink, nor take care of himself, will soon die; it is the same with the soul.

STATES OF LIFE INCONSISTENT WITH SALVATION—*St. Matt.* xxii. 2:[2]

1. The idle voluptuous life of men of fortune. A soft, easy, idle, voluptuous life, wherein a man only aims at enjoying everything that his riches can furnish him —pleasures, diversions, feasting, etc.
2. The busy life, which allows no time to consider. A life wholly spent in heaping wealth, by all ways, employments, trade, etc.
3. The professed sinful life. A life profligately wicked. Sinners as it were by profession, enemies to religion, God and goodness.

Satan.[3]

A messenger of Satan. It is the glory of Christ's power, that He can make the greatest enemies of mankind instrumental to their salvation.

Contracts with the devil. It is certain every Christian is incapable of making a contract with the devil; *i.e.* he contracts for that which is not his own, and whereof he has no power to dispose, Jesus Christ having purchased him by His blood. But if Christians will renounce Jesus Christ, give themselves up to the devil, those who consent to articles with him,

[1] The second table of the Decalogue, with "Thou shalt love thy neighbour as thyself" in the place of "Thou shalt not covet."

[2] The parable of the marriage feast. The maxim occurs twice in slightly varying form in the original MS. Here the two forms are combined.

[3] Cf. EVIL CONVERSATION, HIGHER POWERS, REPENTANCE, WICKEDNESS, WORLD.

God in justice may give him power over them. Though, without His permission, the devil himself is under an interdict by the authority of the same supreme justice.

All the power he has over us is that of temptation; force us he cannot.

No good Christian ought to be afraid of him, or of his instruments; because he is a slave of Christ's, and can do nothing without His leave. But a sinner ought to fear him, because he is the minister of God's justice and vengeance. Wherever Christ does not reign, the devil does.

Scepticism.

Men that accustom themselves in human sciences[1] (in which they find little or nothing certain), to judge according to the light of reason, condemning everything that does not agree thereto, are often rash enough to carry that principle into the concerns of religion, and to doubt of things revealed, without remorse.

Sceptics determine peremptorily concerning those very things which they propose as doubts.

Schism.[2]

When the mercies of God will not prevail with Christians to unite, He often does it by His judgments.

They that run away from their Father's house—the Church of God—do not consider that they run away from their inheritance.

Separation, Schism. It will be found at last, that unity, and the peace of the Church, will conduce more to the saving of souls, than the most specious sects, varnished with the most pious, specious pretences.

[1] *i.e.* sciences based on induction. It would hardly be true of the deductive sciences to say, that in them there is "little or nothing certain." In the inductive sciences, as Butler points out, we have always to judge by probability. It must be remembered, too, how very little advanced in Bishop Wilson's time was what we now speak of as science. The minute accuracy of chemical and electrical measurement, etc., was a thing wholly unknown.

[2] Cf. HERESIES, UNION.

Scriptures.[1]

He that reads them, with a purpose to profit by them, will find them clear, and his duty determined.

Read them with humility, not to appear more knowing, but to edify.

The Holy Scriptures teach us how, by repentance and faith, we may recover God's favour here, and be happy for ever.

They that preach the Gospel, so as to accommodate it to the maxims of the world, the interests of this life, and to the inclinations of nature, have forgot[2] that Christ's kingdom is not of this world, nor designed to promote its grandeur.

A man that reads the Scriptures, as he does other books, for diversion, for improvement in knowledge, etc., only, and not with a design to order his life according to the rules, examples of piety, etc., he finds there, will never, by all his reading, become wise unto salvation.

The reading of Scripture, when serious, is ever attended with a blessing: for instance, the Ethiopian eunuch. (*Acts* viii. 28.)

He that is of a teachable temper, will submit to the rules of the Gospel in their plain and obvious sense; and he that will not do so, will run into endless errors, even as much as if the Gospel had never been preached.

If we would not fall into endless errors and mistakes, touching the designs and will of God, we must receive the Gospel in the plainness and simplicity thereof; without wire-drawing it, to bring it to our own sentiments and desires.

A Christian life is the great key of the Gospel.

A man may know all the learned criticisms of the Scriptures, without knowing the spirit, the piety, and the mysteries thereof.

[1] Cf. PRAYER, TESTAMENTS, MYSTERIES.

[2] A not unusual form of 'forgotten,' in earlier literature. "We meet like men that had forgot to speak" (Shakespeare, *2 Henry IV.* v. 2).

By the Holy Scriptures (*St. Jas.* i. 25)[1] every man may see what he is, what he is not, and what he ought to be. Let us, therefore, meditate upon them, consult them as our rule, and make them evermore our pattern.

Read the Holy Scriptures, but read them with attention: read the parables of the prodigal, of the rich man, of him that built new barns, etc. Read these, and see if nothing in them belongs to you; whether you are not faring sumptuously every day, while others want bread; whether you are not laying out too much upon fine clothes, while others want clothes to keep them warm, etc.

The Holy Scriptures are an adorable mixture of clearness and obscurity, which enlighten and humble the children of God, and blind and harden those of this world. The light proceeds from God, and blindness from the creature.

The design of the Holy Scriptures is to manifest to us the attributes of God, His almighty power in the creation, etc., His providence, His wisdom, etc. This is life eternal, to know Thee the only true God, etc. This is the great use of the Holy Scriptures.

To despise the simplicity of the Word, and the humility of the doctrine of the Gospel, is too sure a sign of reprobation; on the contrary, to esteem, etc.

Though we acknowledge the Holy Scriptures to contain all things necessary to salvation, yet we deny the consequence that, therefore, nothing else is necessary. For a man would very much mistake their meaning who did not understand the language in which they were written, the customs and controversies of the times, and who did not read them with an unprejudiced mind. For if people will read the Holy Scriptures with a desire to find, not the will of God, but their own fancies, etc.

Holy Scriptures Obscure. That we may apply ourselves to study them; and that we may have recourse to the Holy

[1] "But whoso looketh into the perfect law of liberty." Cf. verse 23, "if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass" [mirror, R.V.]. The perfect law of liberty is enshrined in Scripture. Hence the reference.

Spirit, by which they were written, for the understanding of them.

Why are the Holy Scriptures sometimes dark? Why, to put us in mind that the knowledge of God and of the mysteries of Christ, are favours which are to be asked of God, as we ever hope to understand.

SCRIPTURE REASON. "Divine Dialogues," 495.[1] Let no Christian quit the Word of God (in his disputes with infidels), and fly to dry reason without the assistance of the Holy Spirit, to maintain the truths of reason.

We find by sad experience what little good men have done by subtleties of reason, and tedious deductions, and sophistical intricacies. Infidels like these ways, because there is no end of them, and care not to be attacked by positive Holy Scripture.

Scruples.

Insincerity is the cause of more scruples than ignorance.

There are very many cases where we must submit to the judgment of others, or else we could not be said to judge reasonably.

Security.

There is nothing more dangerous than to think ourselves holy enough, and to fancy that our work is done.

Self-Confidence.

It is the greatest of all maladies, to think ourselves whole, when we want a physician.

[1] The reference is to the second edition, London, 1713. The *Divine Dialogues* were originally issued as by Fr. Euistor, the Palæopolite (Franciscus Palæopolitanus), but they were written by Henry More, well known as the Cambridge Platonist. The passage quoted, in the original reads thus: "Let no man quit the assurance of the Spirit and of the Word, taking refuge in dry Reason for the maintaining the truth of his Religion."

Henry More (1614-1687) lived most of his life as a Fellow of Christ's Coll., Cambridge. He was originally a Calvinist, but passed thence to Mysticism, being a deep student of the Cabbala, and of all forms of theosophical thought from Plato onwards. Personally he was a great power. Some regarded him as "the holiest person upon the face of the earth," and Tulloch (*Rational Theology in England in the 17th Century*, vol. ii. 303 *sqq.*) speaks of him as "the most poetic and transcendental, and, on the whole, the most spiritual looking, of all the Cambridge divines." For an account of him see Tulloch, *op. cit.*; Overton, *Life and Opinions of Wm. Law*, pp. 412 *sqq.*, and Tulloch's article in the *Ency. Brit.* (9th ed.).

Self-Denial.[1]

The very foundation of spiritual comfort.

We have reason to suspect every doctrine which would teach us to avoid sin, without offering violence to nature, since the Sacred Scriptures everywhere speak of the difficulty of working out our salvation, and becoming innocent.

A Christian who does not find himself under a continual necessity of contradicting, denying himself, has reason to fear the safety of his condition; he is very blind, or hardened.

A life of idleness, indulgence, and self-love is a resignation of ourselves to every vice, except such as cannot be committed without trouble, and gives men entirely up to the power of the devil.

Self-denial, absolutely necessary to fit one to receive the grace of God. It was for this reason that John the Baptist was sent before Christ to prepare the way.

He that takes all the liberty he may, will certainly repent of it. In all earthly pleasures be satisfied with a little, and you will never repent of doing so.

He that does not practise the duty of self-denial, does not put himself into the way of receiving the grace of God.

Self-denial. Not to lay ourselves under any unalterable obligations.[2] It is often a great snare. Besides, when one has

[1] Cf. DEATH, FASTING, MORTIFICATION, TEMPERANCE.

[2] Self-denial is used all through this section in its common and generally accepted meaning, of the conquest of the lower nature by means of the higher, not in its deeper sense of self-sacrifice—the denial, the surrender of self to the will of God. It represents, in brief, the spirit of St. John the Baptist rather than that of the Christ. It is in this way that the question of vows or obligations comes in, and the counsel is very wise—that unalterable obligations are a great snare—and applicable to all forms of self-denial, *e.g.* vows of total abstinence, celibacy, etc. Circumstances may change, and change under the evident hand of God, and then the perpetual vow may be a hindrance, and not a help. "There is a good deal of human nature even in man," and *a fortiori* even in a Christian, and many a professed celibate has been obliged to say in spirit, with Benedick: "When I said, I would die a bachelor, I did not think I should live till I were married" (*Much Ado*, II. iii.).

The whole matter really lies in a nutshell. The ideal is, the fullest life we can live. This the Christ taught and practised. For some, the cutting off the right hand, etc., is necessary. They have their reward. They enter into life, but they do so maimed. For others, self-denial, *i.e.* asceticism, is necessary for a time. It is a means, not an end, and when the end is attained (be it for oneself or for others,

it in his power to enjoy the world, it is then a great virtue either to deny one's-self at such and such times, or to use it as becomes a Christian.

If a man would seriously apply himself to mastering the infirmities of his nature, and the inconveniences he is sure to meet with, he would have sufficient to exercise this virtue: to learn to bear the pride of one, the stupidity of another, the rudeness, the neglect of a third, with calmness; to submit to hurry of business when duty requires it; to noise, disorders, negligence of servants; disappointments, loss of goods and of friends; to bear with the humours, the follies, the tricks, the indecencies of those with whom we have to do. These are instances of great self-denial, if they are done in a spirit of piety, with sweetness becoming a Christian.

If God suffers us to follow our natural inclinations, we are sure to be for ever undone: we are, therefore, to pray to Him to give us the grace of self-denial.

Sensuality.[1]

That you may have your portion with beasts in this world, you are content to have your portion with devils in the next.

"Whoredom and wine take away the heart" (*Hos.* iv. 11); that is, its right judgment, taste, and perception of things.

Religion requires a greater mortification of the pleasures of the palate than is generally thought of. Sensual a man may be, without intemperance; sensual, not having the Spirit, saith St. Jude. Earthly, sensual, devilish (*St. James* iii. 15).[2]

Sermons[3]

Should be instructions, and not declamations.

that the self-denial is undertaken) it, like St. John the Baptist, must decrease, must die, that the fuller life of the Christ may be attained. Time and manner and degree are all left to the individual conscience to decide. The example of St. Paul as illustrating this may suffice. At one time in connection with the troubles in the Corinthian church he was a total abstainer ("I will eat no flesh while the world standeth," *1 Cor.* viii. 13. Cf. *Rom.* xiv. 21). But there came a time later when the same apostle recommended wine to Timothy (*1 Tim.* v. 23), which he would not have done probably at the earlier period.

[1] Cf. SIN, WORLD.

[2] Cf. note on WISDOM, WORLDLY.

[3] Cf. COMMANDMENTS, DEVOUT, EDIFICATION, WORD.

"Blessed are the poor, for yours is the kingdom of heaven": so that what is most proper and like[1] to be of use to them is the best way of preaching.

Servants.

We cannot be secure of the fidelity or honesty of a servant, who fears not, who is not faithful to his God; but we may depend on him who lives by faith, and fears God.[2]

Seriousness.

The serious temper, truly Christian. When a Christian considers the almost universal corruption of the believing world, he cannot sure[3] but be very serious; and, therefore, all the mirth and jollity, and foolish entertainments, which are propagated with so much eagerness, are really as unbecoming Christians, as it would be for a wife or child to rejoice at the death of the husband or father.

Shame.

Be not ashamed of being a Christian.

False shame. Whoever is ashamed of his Master, is not worthy to serve Him, much less to reign with Him.

Sickness.[4]

Afflictions; Pain. If you consider sickness as a pain to nature, and not as a favour from God, it will be a grief and torment to you. To make it a comfort, believe that it is ordered by God, a loving Father, a wise Physician. It is the effect of His mercy for your salvation. You become dearer to Him, by being like to His Son, fastened to the Cross. He will loose you when it is best for you. We often hinder our recovery, health, ease, etc., by trusting to physic and worldly means more than to God. Means succeed just as far as God pleases. God sends pains of the body, to cure those of the soul; if He sends them, He only can cure them. Be not impatient to be at ease: while you are chastened, you are sure God loves you; you are not sure of that, when you are without chastisement.

[1] Used adverbially. "Will money buy them? Very like" (Shakespeare, *Tempest*).

[2] We have combined the slightly varying forms of this maxim in the original MS. and in Cruttwell.

[3] *i.e.* surely.

[4] Cf. AFFLICTIONS.

Simplicity.

It is much better to be accounted, or to be, a weak man, than a wicked man.

Sin.[1]

Where there is a real abhorrence of evil, there will be a proportionable care to avoid it. "Abhor that which is evil" (*Romans* xii. 9).

Sin is no sooner committed, but the judgment is passed.[2] No sooner did Ahab go to take possession of Naboth's vineyard, but the prophet is sent with this message from God to him: "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." Christians do not consider this.

All sin includes in it atheism, rebellion, and idolatry. This should be well considered.

The evil of sin may be known from the atonement that was necessary to make satisfaction to the Divine justice, and from the punishment which it will be attended with,—everlasting misery; which even Infinite Goodness has assigned it.

God often permits sin, even in the elect, that He may make their fall instrumental to their conversion and salvation.

God sees in sin the good which He designs to bring out of it; otherwise He would never permit it.

Sin will find out the sinner. Sinners often find themselves forced to see their sin and their danger, when they endeavour to shun the sight of them with the greatest care.

St. Mark vi. 27.[3] It is extremely dangerous to take even one step in the ways of sin; since it is so difficult to retreat, and since it almost necessarily leads to another.

"Fill up the measure," etc. When a man is not only content to neglect his own salvation, but is industrious to ruin others, he is then filling up the measure of his sins.

One sin very naturally leans on another.

[1] Cf. DISCIPLINE, SENSUALITY, WILFUL SIN.

[2] Cf. note 1, p. 47.

[3] "And immediately the king sent an executioner, and commanded his head to be brought."

Progress of sin. When a man is once out of the way of God he easily falls from one sin to another.

Sin and wickedness. The more we see in others, the more ought we to fear for ourselves.

The sins of others shew us what we ourselves should be, without the grace of Christ.

Penitent. A penitent sinner is no longer a sinner in the sight of God.

We have reason to bless God, that He has not taken us off by a sudden stroke of death, every time we have sinned, as He did Ananias and Sapphira.

Sin punishable. Few people are so blind as to flatter themselves, that God will permit their sin to go unpunished. What, then, do they do to divert so uneasy a thought? Why, they endeavour to stifle it.

The sin. The crime of Satan was, his not being content with the state of a creature, which depends entirely upon God. God therefore sustained him no longer by His grace, which was by him disowned.

The same befals men, who, for want of humility, do arrogate (ascribe) to themselves those things which are God's; that is, everything that is good.

There is no sin which a man ought not to fear, and to think himself capable of, since we have in our corrupt will the seed of every sin.

Great and small sins. There is not a more dangerous illusion than that of making a distinction betwixt great and small sins,[1] whereas there is no such distinction to be found in the New Testament. As if God could not be offended, or a soul ruined, but by the greatest impieties.

Sins of impurity. It was these sins which brought destruction, an entire destruction, upon the Canaanites. People do not consider this.

[1] More commonly known as the distinction between mortal and venial sins. The best treatment of the origin of this distinction is to be found in Strong's Bampton Lectures on *Christian Ethics*.

Sins particularly forbidden in the Gospel:—Unreasonable cares and fears; a love for worldly things; sensual lusts; ungovernable passions; anger, malice, envy, hatred, etc.; pride and vanity; falsehood, hypocrisy; murmuring; discontent.

It is often said in excuse for an evil life, that we are all sinners. It is not so often considered that some sinners will be saved, and some will be damned. That makes a sad difference.

Failings of others. A wise and faithful soul knows how to turn his own and the sins of others to his own spiritual advantage.

Known sin. Every man who lives in known sin is advancing towards atheism, *i.e.* to a state which obliges him first to wish, and then to say, There is no God.

Punishment of sin proceeds from God's mercy, Who would have us saved, or from His holiness to make us like Himself, or by His providence to let us know that He is just, or by means of fear to stop us from sin.

Deceitfulness of sin. Temptation. That a man be not led by it, it is necessary that a man have a presence of mind, a lively sense of his duty, a clear conviction of what is fit to be done, a watchful eye over himself, have great things in his mind, can see before him, and distinguish between time and eternity, or else he will be apt to follow what passion, and not what reason and religion suggest.

Sincerity.

He that shews the power of religion by its fruits, has the best testimony of his sincerity.

The conduct of our lives is the only proof of the sincerity of our hearts.

Singularity.

If a man is alone in doing his duty, he has the more reason to be thankful to God, and not to be ashamed of it before men.

Sinners.[1]

To punish sinners, God need only abandon them to their own passions; they will soon be miserable.

[1] Cf. Cross.

The greatest misfortune does not consist in a man's being a sinner, but in his not knowing the danger and the remedy of sin; and in rejecting the saving hand of his Physician, Who would heal him, and the means He proposes for his recovery.

The condition of a sinner. To be perpetually vexed at his own folly and weakness; to do such things as he inwardly condemns; to be afraid of that life which would discover him to himself and others; to be afraid of what may come hereafter, etc.

Number of sinners does not hinder God from exercising His vengeance upon them, though it may sometimes prevent the punishments of men. *2 St. Pet.* ii. 5.[1]

Consolation to sinners. Though the sin be to us inveterate and incurable, yet it is not so to an All-wise, Almighty Physician.

Comfort to sinners. Since nothing but the death of Christ could save us, this shews indeed the greatness of our misery, and ought to humble us. But then, how infinite is the mercy of God to sinners, since He would vouchsafe to give His only Son to die for us:—this ought to support us.

Sleep

"Is so like Death, that I dare not trust it without saying my prayers." *Religio Medici*, Part ii. 12.[2]

Socinian.[3]

ARIAN.[4] Guilty of a double blasphemy, first in asserting that Christ is not God (though "He thought it not robbery to be equal with God"), and secondly, in implying that, though He was not God, yet that He had an ambition to be thought to be so; though He was the humblest of men.

[1] "And spared not the old [ancient, R.V.] world, but saved Noah, the eighth person [with seven others, R.V.], a preacher of righteousness, bringing in the flood upon the world of the ungodly."

[2] "In fine, so like death, I dare not trust it without my prayers, and an half adieu unto the world, and take my farewell in a colloquy with God." The colloquy in verse, which follows, is very beautiful.

Cf. Shelley's well-known lines:

"How wonderful is Death,
Death and his brother Sleep."
—*Queen Mab.*

[3] Cf. FRUITS.

[4] This bracketing of the position of Arius and Socinus is strictly and technically correct. Both held Christ to be extra-human or super-human, and both denied to Him the absolute unity with God, which the Nicene Creed affirms in its ὁμοούσιον.

The case of fallen man is not as that of a creditor and debtor (Socinus),[1] but as that of a rebel and a gracious Prince—the one offering a pardon, the other despising it, etc.

Solitude.

Solitude is the school of wisdom; it is there she teaches us secrets, which the world are utter strangers to. "I will bring her into the wilderness, and speak comfortably unto her" (*Hosea* ii. 14). We know the world, by conversing with others; but ourselves, by conversing with God and ourselves.

Soul.

Remember that you are something more than body.

Spare Time.

A man has no time for which he is not accountable to God. If his very diversions are not governed by reason and religion, he will one day suffer for the time he has spent in them.

Spirits.

The disbelief of spirits is only to make way for the denial of a God, the Father of spirits.

Strait Gate.

This is the only passage to heaven, for all Christians, rich and poor, great and mean.

Strange Relations.[2]

To give credit to all strange accounts, is lightness and imprudence; to give credit to none, is ignorance and rashness.

State of Life.

If thou wilt enter into life, keep the Commandments. So that to choose, or to continue in any place or condition, or

[1] See Faustus Socinus, *De Jesu Christo Servatore*, Pars iii. cap. i., p. 221, Basle, 1594. "Quocirca Deus, in hominibus vel puniendis, vel absolvendis, non tamquam judex aliquis statuendus est, qui de alieno jure agat, cuique non liceat a legum praescripto accedere; sed tamquam dominus et princeps, cujus sola voluntas, cum de ipsius jure tantum agatur, omnium rerum lex est, et perfectissima norma."

[2] A modern instance of what Bishop Wilson quaintly calls "strange relations" would be *e.g.* the Transactions of the Psychical Research Society.

state of life, in which we cannot keep God's Commandments, is to choose, not to be saved.

State of Trial.

Man is in a state of trial. This trial is for eternal happiness or misery.

We continue here on earth only to be purified, and to be rendered worthy of that happiness for which God has designed us.

State and Grandeur.[1]

It is the love of state that makes it thought necessary to the Episcopal dignity.[2]

Study.

Study not to be more knowing, but to be more holy, and to make others so.

I am taught by experience, that the finding of divine truths, as well as the receiving them when found out by others, is the special gift of God, vouchsafed to souls fit by holiness to receive such impressions. Dr. Henry More.[3]

It is one thing for a man to fill his understanding and memory with truths, and another, to nourish his heart with them.

Be not solicitous to read anything which has no relation to virtue, piety, and being useful in your generation.

Success.

We own this to be the gift of God, and yet we value ourselves, as if it were through our own power, wisdom, etc. This is the sad effect of self-love.

Superfluities.

To desire superfluities, is a sign of weakness. To know what is enough, and to desire no more, is the great wisdom.

Sufferings.[4]

He that resolves to do his duty, and is true to that resolution, will infallibly meet with variety of sufferings, both from within and without.

[1] Cf. HUMILITY.
[2] Cf. note 1, p. 70.
[3] See notes, pp. 120, 139.
[4] Cf. AFFLICTIONS.

The natural unwillingness men have to suffer puts them too often upon unjustifiable means of avoiding such inconveniences.

This is not to follow the example of Christ. He voluntarily chose to suffer; we studiously seek to avoid sufferings, and everything that is capable and designed to mortify our corruptions.

And if reigning with Christ be the consequence of suffering with Him, how few will attain that glory!

To suffer for righteousness, as an evildoer, is the greatest humiliation; but then it makes a Christian more conformable to Christ.

How useful are sufferings, since they do not only loosen our affections from this world, but oblige us to believe, to hope for, and to expect a better. He cannot be miserable, who has a firm expectation of happiness hereafter.

To suffer is the lot of Jesus Christ, and His ministers, and servants.

Take Counsel of God.

That is, ask His leave and assistance before you act. This will both shew us what is fit to be done, and restrain us from doing what is not fit.

Take no Thought for To-Morrow.

Live without anticipating cares. Look up to God at all times, and He will, as in a glass, discover[1] what is fit to be done.

He will always find sufficient who seeks no more than the necessaries of life; it is only sensuality that is never satisfied.

Talk.[2]

Difficillimum est simul et multa et opportune dicere.[3]

Be sparing of your words, and never talk in passion.

Teachers.

He that is his own pupil has a fool for his tutor.

[1] discover (to us), *i.e.* reveal.
[2] Cf. CONVERSATION.
[3] It is most difficult at the same time to say much and to say it well.

Let us not attribute that to them, which belongs to Christ alone. He died for us, and it is He alone Who, by His ministers, does all for us. We ought not, therefore, to minister occasions to the fond affections and inclinations of men, lest they should be led to adhere to the ministry of the truth, rather than to the truth itself.[1]

False teachers. God permits these, sometimes, to confound the negligence, idleness, or unfaithfulness of those, who, by their profession, stand obliged to defend and propagate the truth.

Temperance.[2]

The bounds which separate what is allowed and forbidden being almost imperceptible, it will always be dangerous to go to the utmost bounds of what is allowed.

Temperance has respect to the good estate of the soul, as well as the body. It is not enough that I injure not my health by eating, drinking, etc., but it is necessary that the mind be not carried away to the lower pleasures of sense, so as not to relish those heavenly pleasures which we all hope to enjoy hereafter.

This shews why mortification and self-denial are so much insisted upon in the Gospel; they are necessary to take off our minds from the pleasures of this life, in order to fit us for those of the next.

Temporal Good Things.[3]

St. Matt. xvii. 27. "Lest we offend them, cast an hook, etc." This condemns too great an eagerness in us to defend our temporal rights; but if we cannot recede from them without great prejudice to ourselves, and the Church, and posterity, . . .

The more plentifully God bestows them, the more jealous we should be of ourselves, and the more earnest to beg of Him the grace to make a good use of them, or else they are a snare, etc.

Temporal and spiritual power. The more Christ reigns in our hearts, the greater is our loyalty and obedience to temporal sovereigns.

[1] Even the Christ Himself said of His earthly ministry, "It is expedient for you that I go away."

[2] Cf. FASTING. See note on SELF-DENIAL.

[3] Cf. RICHES.

Temptation.[1]

Woe to him that is alone. It is a duty, and it is a remedy to consult a pious, able friend in these cases.

Fearful Christians may learn from the example of Christ not to be frightened at the very worst of temptations. He was tempted to self-murder, to worship the devil, etc. This was consistent with infinite sanctity.

Temptations are not only unavoidable, but necessary in a Christian's life.

Whoever stops not at the first temptation to, and degree of sin, runs the hazard of arriving at the last and greatest.

The advantage of temptation is, to make us know our own weakness, and to oblige us to go to God for help.

Temptations. Trials. God does not usually permit His servants to fall into temptations and trials, till they are able to undergo them.

Temptations to a faithful Christian are only trials to awaken our faith, to make us more watchful in prayer, and to make the power of God more manifest.

The most dangerous of all temptations is to believe, that one can avoid or overcome them by our own strength, and without asking the help of God.

Test.

The persecution of pastors discovers the true sheep (*2 Tim.* i. 15, 16), "This thou knowest, that all that are in Asia turned away from me; of whom are Phygellus and Hermogenes."

If we would really know our heart, let us impartially view our actions.

Test of our condition. Were we satisfied of the safety of our condition, we should never seek out occasions of diverting our minds from thinking of our own happiness, which is that we should love[2] above all temporal things.

[1] Cf. DEJECTION.

[2] Although both Cruttwell and Keble agree in this reading, which is that of the original MS., yet the sense, and agreement with what is said elsewhere, require at least the mental insertion of "God." Cf. Collect, "that we loving Thee above all things," which was probably in the Bishop's mind.

Tests of being true Christians. "They that are Christ's have crucified the flesh with the affections and lusts."

Test of true piety. "Where your treasure is, there will your heart be." He that does not every now and then think of God, God is not his treasure.

TESTS OF RELIGION. Such only may be depended on, as render a Christian more holy and virtuous.

If men would consider how far they are influenced in their religion by shame, by law, by custom, by example, by worldly considerations, etc., they would then see how much true religion they have.

If nothing but the outward profession of religion distinguish us from infidels, we shall be Christians only in order to a severer condemnation.

TESTS OF A STATE OF GRACE. "My sheep hear My voice" (*St. John* x. 27). This is a distinguishing mark of Christ's sheep.

"If ye through the Spirit do mortify the deeds of the flesh, ye shall live" (*Rom.* viii. 13), that is, eternally.

1. "He that is born of God, doth not commit sin"; that is, all wilful sin inconsistent with a regenerate state.

2. "Hereby we know that we are in Him, because we keep His commandments," especially such as are called relative duties, as also such as no law nor censure of man can reach; that is a sign that we have regard unto God indeed. Evil thoughts, designs, malice, rejoicing in iniquity, being all as offensive to God as murder and adultery are to good men.

3. "He that doeth truth cometh to the light." When a man is willing to examine himself and the state of his soul, it is a good sign.

4. "Blessed are they that mourn." If I find that God's Spirit has so convinced me of the evil of sin both in myself and others that I hate it, am sorry that ever I was under the dominion of it, I pray and strive against all the remains of it which are a burden and a grief to me, this must be from the Spirit of God (for of myself I am nothing), that has made me see my danger, leave my sins, and lead a new life.

5. *Heb.* xii. 6. "Whom the Lord loveth He chasteneth."

This another test, especially if afflictions are received with resignation to the wisdom, love, and will of God.

6. "We love God, because He first loved us." My desire to love God must first arise from hence, that He loves me and caused me to love Him, and that I love Him I am sure, because I desire to keep His commandments.

7. *1 St. John* iii. 14. "We have passed from death unto life, because we love the brethren": *i.e.* all good Christians; he that is born of the flesh will very naturally hate him that is born of the Spirit; he that loveth Him that begetteth, viz. God, will love all them that are begotten of God's Spirit, all Christians.

8. "If ye forgive men their trespasses," etc. Nothing but the Spirit of God can bring our hearts to this, to forgive them that have injured me, to pray for them, to wish their happiness, and that I may meet them in Paradise, etc.

9. "Believe in the Lord Jesus Christ, and thou shalt be saved." I earnestly desire to receive Him in all His offices: of King, to receive His laws; of Priest, as He is our advocate and propitiation; of Prophet, declaring the will of God, etc.

10. "Be ye perfect as your heavenly Father" (*St. Matt.* v. 48), *i.e.* be as perfect as you can, grow in grace, be always endeavouring to be more perfect.[1] A man is not destitute of grace because he is not altogether perfect, but God requires unlimited holiness, that He may reward men according to their endeavour to be perfect as He is perfect.

11. A man may be confident he has the Spirit of God, and is under His conduct, if he does sincerely ask it of God. "If ye, being evil . . . how much more will your heavenly Father give His Holy Spirit to them that ask Him." I, having pleaded this promise of the Son of God, I have pleaded the relation of a father and his miserable child; I have pleaded my own wants, etc. He cannot deny these motives; He has, therefore, given me His Spirit; now "they that have the Spirit of God, they are the sons of God, and if sons, then heirs."

From all which one may conclude that he is under the conduct of the Spirit of God, and in the way of salvation.

A Test of Christianity. To be a disciple of Christ and to be loved by the world is impossible. (*St. John* xv. 19).

[1] Cf. CHRISTIAN PERFECTION, and notes.

Testament, Old and New.

The Patriarchs knew, as well as we, that faith and repentance was the only way to please God; they had faith in the promise of the Messiah, they confessed their sins, etc. (*Psalm* li.). And in their prayers there was nothing concealed but the name of Christ, which they expressed by the tender mercies, the loving-kindness, of the Lord, etc. In short, both Churches had the same Mediator, the same Spirit, as well as the same God; and for this reason, we use the same Psalms and the same prayers as they did, because dictated by the same Spirit. As far as they embraced the great promise, so far they embraced Christ. Thus, "Moses esteemed the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompence of reward." This is of great moment to be understood, in order to understand the Bible. And we only add the Gloria Patri, etc., to the Psalms of David, to make them Christian hymns.

NEW TESTAMENT. Behold! a greater than Solomon is here.

Thanksgiving.

He who forgets the favours he has received, deserves not to have new ones.

Wicked Thanks.

> Thrusting loud thanks on God, as if their bold
> Sedition had been patronized by Him.[1]

They that be whole, etc.

(*St. Matt.* xv. 14).[2] The sad condition of those who are afraid of seeing their danger, and of being cured, is more common than is imagined.

It is God's way to make us sensible of our wants, and the necessity of extraordinary help, before He thinks fit to afford it.

Nothing but the sense of a present unhappiness, or a prospect of imminent danger, will put us upon seeking, looking out for relief. While they that are in love with their maladies, and think themselves safe in the midst of enemies, and well under the most mortal diseases, neglect their recovery and the means of their salvation.

[1] Cf. note 4, p. 5.

[2] "They be blind guides."

Things Sacred and Profane.

Mr. Mede (Book iv., p. 1017)[1] is of opinion, that the little regard to the distinction betwixt things sacred and profane, is that which will most surely bring down judgments upon the Protestant Churches, which are all more or less guilty of this sin-drawing-down judgment.

Things Valuable.

A young saint, an old martyr, a religious soldier, a conscientious statesman, a great man courteous, a learned man humble, a woman loving silence, a friend not changed with prosperity, a sick man cheerful, a soul departing with comfort. Bp. Hall.[2]

Thoughts.

St. Matt. ix. 4.[3] How many pass in our souls unfit, very unfit, for God to behold.

Time.[4]

Fleres, si scires unum tua tempora mensem,
Rides, cum non sit forsitan una Dies.[5]

[1] From Epist. lviii., Mr. Mede's Answer to Dr. Twisse's Eight Letters, *Works*, p. 829, ed. 1672. "Altius hoc animo meo insedit, that the Reformed churches, out of extreme abomination of idolatry have, according to the nature of men, incurred some guilt before God ἀμετρίᾳ τῆς ἀνθολκῆς, by taking away the distinction almost generally between things sacred and prophane, and that they shall one day smart for it. But the prejudices hereabout are so great, that I have little hope to persuade others to my opinion: yet I could say much for it, and if it be well observed the present Judgments of God upon the Reformation do insinuate some such thing."

Joseph Mede (1586-1638) was a Fellow of Christ's College, Cambridge, and is best known by his *Clavis Apocalyptica* (1627: English translation by R. More, 1643, and by B. Cooper, 1833). He was considered as "a man almost inspired for the solutions of the apocalyptic mysteries, and the first to find the true way of interpretation." His method was to show that the prophecies are predictive of progressive history, being partly fulfilled, and partly unfulfilled. In this, however, he followed Bacon.

[2] Dr. Joseph Hall (1574-1656), bishop of Exeter 1627, and of Norwich 1641. The passage comes from his *Holy Observations*, No. 5, in *Works*, 1621, p. 125. Bishop Wilson omits the following, which are interesting: "A child understanding the eye of his parent, a merry companion without vanity." The introductory words, too, are different: "These things be comely and pleasant to see, and worthy of honour from the beholder." For a full account see *Bishop Hall, his Life and Times*, by Rev. John Jones, London, 1826.

[3] "And Jesus, knowing their thoughts, said."

[4] Cf. God.

[5] "You would shed tears, if you knew that your days were limited to one month. But you laugh when perchance you may not have even one day more."

Mr. Hugh Moore in his *Dictionary of Quotations* (1831) says: "The above ancient inscription is seen, in

Time is very precious, when the salvation of our souls is concerned.

Remember the advantages that may be made of time,—everlasting happiness. Remember what you lose by losing it.

"The night cometh when," etc. We seldom consider this till it is too late. Time is often a burden. And yet eternity depends on it. We cannot always do what we wish to do, but we can always do what is proper to our condition, and that is, what is best pleasing to God. Vain amusements, useless correspondences, unprofitable conversations, all this is time lost.

Threats.

The threats of men are nothing, so long as God permits them to do nothing.

Tithes.

He Who gives all should have the choice.[1] The choice of your age, time, etc.

"And we will not forsake the House of our God" (*Nehemiah* x. 39). So that to withhold the tithes is to forsake the House of God, in the judgment of the people of God. See the text.[2]

excellent preservation, on the front of an old detached public-house, called the *Four Crosses* (which sign it has probably retained since the popish day in which it was erected), on the side of the road between Walsall and Ivetsey bank, in Cheshire. The house is built of thick oak framed wood, filled in with bricks. It bears the date 1636, but is in excellent condition, and appears perfectly sound in all its parts. Over the window of the tap-room the foregoing inscription is perfectly legible, cut in the oak as here represented. Inside the window sat a jolly party, enjoying their pipe and their ale, heedless of the moral admonition on the outside." Bishop Wilson may have seen this in his boyhood spent in Cheshire.

[1] *i.e.* the choicest.

[2] The whole text, to which the Bishop so markedly directs attention, is as follows: "For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the the sanctuary, and the priests that minister, and the porters, and the singers; and we will not forsake the house of our God." Compare with this xiii. 10-12: "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, had fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries." The covenant had been made, x. 39. The rich men had taken advantage of the absence of Nehemiah to indulge their covetousness and to withhold the tithes. The Levites and singers could not work for nothing, and so went to work in the fields. The lesson is not out of date, or the Queen Victoria Clergy Sustentation Fund would never have needed to be raised, nor being raised, be so inefficiently supported.

To him that hath shall be given, etc.

(*St. Luke* xii. 48.) The more graces a man has received, the more reason he has to fear; and the greater obligation to labour for God.

The good use of one grace prepares us for another.

Tongue.[1]

Intemperance in talk makes a dreadful havoc in the heart.

The disorders of the tongue are not to be cured by human prudence. He alone can do it, Who has the absolute power over the heart.

Trinity, Sacred.

Ardent prayers, joined to serious reading, and especially the Scriptures, will reveal Christ in us; and then we shall have another-gates [different][2] feeling of this truth than we had before.

Troubles.

The difficulties we complain of are laid in our way, that we may make them so many steps to perfection and happiness.

Troubled mind. Inward trials are as necessary as the outward: both come from God on purpose to exercise us; and as the outward shew the malignity of the world, the inward shew us our own weakness, and to what dangers we are exposed, if God did not support us every moment. Our duty is, to keep our will submissive to God's design, faithfully to depend on Him to deal with us as He pleases. For these inward struggles are not in our own power, no more than outward afflictions.

Grief and fear are a very plain proof of our love for that which we fear we want.

[1] Cf. TALK.

[2] Cruttwell reads "different," the original MS. "another-gates." We have combined the two. "Another-gates" (sometimes found as "other-gates": gate=way, and hence, manner) = of another kind. Cf. Butler, *Hudibras*, iii. 428:

"Hudibras, about to enter
Upon another-gates adventure."

There are two other substantives compounded with "another" in the same way, and possibly corruptions of this one; another-gaines, and another-guess (rarely, another-guide).

True Wisdom, etc.

True wisdom consists in knowing one's duty exactly.
True eloquence, in speaking of it clearly.
True piety, in acting what one knows.
To aim at more than this, is to run into endless mistakes.

Truth.

Be not afraid of seeing the truth; if you are, God will not shew it.

Once received upon satisfactory grounds, that which is contrary to it will never take [its] place.

A sanctified mind will see the truth, when an unpurified soul, with much more learning, cannot perceive it.

Τὸ ἀληθινὲς [? ἀληθινὸν, Keble] ἐν βραχεῖ κεῖσθαι. Truth lies in a little compass.

One may do mischief by following truth uncharitably.

Truths which can never be too often preached:—The bondage of man by sin; the necessity of a Redeemer, His incarnation and His sacrifice; the great design of the Gospel; the judgment of the Great Day; the power of grace to restore us to God's favour, etc.

Men are often more afraid to know the truth than to be ignorant of it.

We too often judge of things, not according to truth, but according to our inclinations.

Men often reject the truth, though in itself evident enough, because the sight of it displeases them; which God punishes very often with a judicial[1] blindness; so that they canvass it so long, till they lose the sight of that which, to an honest lover of truth, is most evident.

When the speaking of truth becomes a crime, then he who dares do it, must do it at the peril of suffering.

Truth provokes those whom it does not convert.

[1] Cf. note 2, p. 74.

Dreadful truths are not to be foreborne for fear of casting men into despair. They are rather to be often inculcated, to force sinners, by the sight of their dangers, to throw themselves into His arms, Who is the only refuge of all sinners.

Fundamental truths. All truths are to be believed, which we are convinced are revealed in Holy Scripture; but some are of more, and some less necessity to salvation, and consequently some are more, and some less fundamental.

Whatever is necessary must be easy to be understood.

Practical truths. While these are plain, we have no need to complain of want of light.

Uncharitableness.

We are generally quick, eager, and curious, to know the life of our neighbour; but slow, backward, and blind, to observe, to condemn, and amend our own.

Understanding.

It is certain, from Holy Scripture, that we are to be judged for the faults of our understanding, as for any other crimes. If men hate knowledge, if they despise wisdom and instruction, if they take no heed of the light that is in them, but let it turn into darkness, etc., they will certainly be punished for their ignorance.

The corruption of the heart is the cause of the corruption of the understanding and judgment.

Union.

Christians, and especially the clergy, will easily live in peace one with another, when they have most at heart the glory of God, and the interests of the kingdom of Christ. Hearts are divided, because interests are different.

Unity, Charity. We all belong to the same Lord, united in the same hope, called and assisted by the same grace, sanctified by the same Spirit; and shall we not have the same mind, etc.?

Unlearned.

Everybody has understanding enough to be a Christian, if he has but the will.

Unprofitable Servant.

A state of idle living is a state of damnable sin. It makes no provision for eternity. A man may be constantly employed in business, free from scandalous faults, etc., and yet not be in the way of life. That religion is of no value, which does not set men free from the love of the world; the bondage of sin makes them not careful to maintain good works, which God has ordained that we should walk in them. They are a sacrifice with which God is pleased, a test of the love of God dwelling in us.

Vain Expenses.

How odd would it look to hear one, upon giving money to a poor body, bid him go to the ale-house, and spend it; go and venture at gaming; go buy yourself some foolish toy, etc.! Why you do that yourself, which you own you should be laughed at to bid another do.

Vanity, all is Vanity.

We run from one unsatisfying object to another.

The remembrance of our own infirmities and miseries is an excellent antidote against the poison of vanity.

Virtues.[1]

Virtus est vitium fugere.[2]

Account nothing a virtue but what God requires of you, with respect to your station.

Every virtue consists in denying some corrupt inclination of our depraved nature; in opposing and resisting all temptations to the contrary vice; charity, in opposing continually self-love and envy; humility, in resisting all temptations to pride, etc.

Virtue consists in a continual struggle and guarding against contrary vices.

[1] Cf. ORDER.

[2] The passage is taken from Horace, *Epist. I.* i. 41, 42:
"Virtus est vitium fugere, et sapientia
Stultitia caruisse." [prima
It is virtue to resist vice, and the groundwork of wisdom is, to be exempt from folly.

Visiting the Sick.[1]

See *Hosea* vi. 1, margin [the margin refers to *Jer.* xxx. 17].

Walk.

"Walk before Me, and be perfect." Whatever happens to us (sin excepted) is the will of God: it is our duty to accept it with thankfulness, sweet or bitter, whether from the hand of God, from the malice of men, or from our own imprudence. Every day offer yourself to God, that He may do in you, and with you, as He pleases. Read the Holy Scriptures; you will find there from Christ Himself, what you must do to please Him; but read to edify, not to be more knowing. Suppress all vain and useless thoughts, and live as in God's presence, and the peace of God which passeth all, etc.

Walking warily. One may easily foresee the success of the day, by our beginning it seriously with God, or the world.

Wandering in Prayer.

The best way to remedy this is, not to let the mind wander too much at other times,[2] but to have God always before you, in the whole course of your life. Be not overmuch disquieted, though your mind should wander; trouble and disquiet distract your mind the more: but rather endeavour to possess your soul in patience, and God will pity and help you.

Watch.

He that keeps a strict watch over the first motions in the mind, will avoid not only wilful sin, but all vain, idle customs, etc., which God sees; and yet we should be ashamed to speak them to men.

"Watch and pray." He who thinks, that he can be a good Christian, and secure his innocence, without doing so, must fancy, that our Lord did not know what was in man, when He

[1] Evidently meant to be used when visiting the sick pastorally. The passages are: "Come and let us return unto the LORD: for He hath torn and He will heal us: He hath smitten and He will bind us up." "For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD: because they called thee an Outcast, saying, This is Zion, whom no man seeketh after."

[2] Cf. note 1, p. 26.

made these the standing means of securing Christians from falling into temptation.

Weakness of our Nature.[1]

God will judge us, not for the affections of human nature, but for the choice of our will. Jesus Christ Himself was tempted, feared and suffered death.

Wealth and Vanity.

The best institutions[2] have not been found proof against wealth, and the consequence of riches, that is, vanity and pride.

Whether we eat or drink.

i.e. Make all the actions of your life an holy sacrifice to God.

Whosoever shall confess, shall deny Me, etc.[3]

St. Matt. x. We are willing to refer this to the times of the martyrs, only because we are unwilling to suffer. We own Christ, when we stand up for His doctrine, own His ministers, support His worship, etc.; and we deny Him, etc.

Who then can be Saved?

Men are apt to say this, and at the same time to live as if it were the easiest thing in the world.

Wickedness.[4]

God can remedy when He pleases. What a Christian has to do, is to pray for this, neither to wonder at it, nor be dejected.

Whenever you are contriving or doing any evil thing, consider who it is that sets you at work, that the devil drives you. That should terrify you indeed.

When wickedness gets head,[5] one cannot attack it without suffering for it.

Boldness of wickedness. We may expect, in a short time, to see all manner of sins countenanced by the magistrate, since

[1] Cf. NATURAL CORRUPTION.
[2] *i.e.* corporate institutions.
[3] Cf. MARTYRDOM.
[4] Cf. SIN.
[5] *i.e.* at the head; or, gets its head.

men take the liberty to avow their sins, without fear of punishment.

Other ages practised wickedness; to ours is reserved the impudence to glory in it.

Widow's Mite.[1]

Every state of life affords us opportunities of doing good, and which God will reward, provided we take care to act up to the opportunities God gives us. This should make us contented with every condition of life.

Wilful Sins.[2]

It is dangerous to commit the least wilful fault, because it may have the greatest evil consequence.

Wisdom.

Nervi et artus sapientiae, non temere credere.[3]

True wisdom consists in knowing how to make every thing instrumental to our salvation.

"Not many wise men after the flesh, not many mighty, not many noble, are called" (*1 Cor.* i. 26). The advantages of learning, birth, and authority, are too often hindrances to salvation, greater and more certain than men will be persuaded to believe.

WORLDLY WISDOM. He that governs by the rules of the Gospel, is surer of success, than if he observed the best maxims of worldly policy; but then he is to know, that the Gospel enjoins discretion as well as zeal.

Worldly wisdom (*St. Jas.* iii. 15) is earthly, because its aims are no higher; sensual, because it aims at gratifying the passions; devilish, because it imposes first on others, at last upon those that practise and depend upon it.[4]

[1] Cf. CHARITY, OPPORTUNITY.
[2] Cf. SIN.
[3] The sinews and the limbs of wisdom consist in not trusting too hastily. Quintus Cicero, quoting Epicharmus.
[4] "Earthly, *i.e.* natural, as to its sphere: sensual, as to its activity in the lower part of man's nature: devilish, as to its origin." (See Mayor's matchless Commentary on St. James, *in loc.*)

Blind are they who will be wise without grace; who can foresee all events but those of the greatest concern to themselves, namely, death and eternity, and the vanity of every thing they dote on.

Word.[1]

The Word preached, though by a weak instrument (which God generally does great things by), is likeliest to do good, when men wait for edification in God's own way, and according to His own appointment. (*1 Thess.* v. 12; *Heb.* xiii. 17.)[2] And as for personal faults, a good Christian will make a distinction betwixt the treasure and the earthen vessel. (*2 Cor.* iv. 7; *St. Matt.* xxiii. 2, "The scribes and the Pharisees sit in Moses' seat.") And though he[3] be our inferior (which yet humility should not suffer us to think), yet a Christian will consider, that Jesus Christ Himself did accept of the ministry of angels, both for the comfort of His body and soul; besides, the weakest man may put the greatest in mind of his duty, which is one great end of sermons. (*2 St. Peter* i. 12, Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.) Thus David was brought to a sense of his sin by Nathan.

World.[4]

It may be used, but not enjoyed.

It is much easier to retire from the world, than to live in it as one should do.

"Love not the world," is a precept on which depends our eternal weal or woe.

World and religion. The love of the world and religion are incompatible, and destroy one another.

He that has set his heart upon the world, is not in a capacity of understanding the Gospel.

He who sees nothing in the world which he hopes for or desires, fears not its threats; is not tempted by its promises

[1] Cf. PREACHER, SERMONS.

[2] "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord." "Obey them that have the rule over you and submit yourselves: for they watch for your souls, as they that must give account."

[3] *i.e.* the minister.

[4] Cf. GOD.

and baits of profits, honours, or any of its idols; is not driven to shifts; seeks no friendship, no composition with it; is free from avarice, envy, hatred, strife, etc. This is that noble freedom which the Son gives His servants.

A Christian considers the world as a place of banishment, where he is like to meet with difficulties and dangers, enough to make him despair, were he not secure of an Almighty protection, and a prospect of an inestimable reward, if he continue firm to his God. He, therefore, will be very careful not to contract a fondness for a place where he is not like to continue long, and where he is sure to meet with no true satisfaction. He sees his own danger from what he observes in others, who are every day led by ill examples, corrupt customs, wicked principles, etc., as also by the pleasures, honours, and profits of the world.

He sees dangers in every state of life, in poverty, in riches, etc.; he, therefore, acts and lives as one who sees his danger, and the advantage of guarding against it.

In the first place he considers, that his labour, whether it be to know or to do his duty, will not be in vain. Happiness, and the way to it, are within his power; nothing else is: all else is vanity. There is one only thing that, when we come to die, we shall repent of; namely, that we have not thought of our latter end betimes. We shall not be sorry that we have not had riches, learning, honours, etc., but that we have not made the care of our souls the great concern of our lives.[1] It is too often that men think not of this till very late; and then begin to study how to live, when they are going to die.

A Christian, that is wise for himself, will consider what the Spirit of God saith, "They that seek Me early, shall find Me" (*Prov.* viii. 17), that is, they shall find that wisdom and grace, which is necessary to secure them from the dangers they are liable to through the whole course of their lives; from themselves, from the world, or the devil, who suits his temptations to all states and conditions of life. A Christian, therefore, will walk circumspectly, as one who knows what he is to lose if he does not; he will walk by faith, not by sight; that is, he will not be governed by his senses, but by his reason and by his faith, making this the measure of truth, namely, what God

[1] Cf. Law, *Serious Call*, p. 4 *sq.* (ed. Overton).

has made known to us, concerning another life; which a wise Christian will always have his eye upon, that he may attain eternal life, and that he may escape eternal death; which, if considered and believed, will "quench all the fiery darts of the wicked one."

To be for ever miserable, to be for ever happy:—Let us dwell upon these; let us consider what sort of life we lead, where it will end! It is for want of this that Christians miscarry.

We never know how much we love the world, till we find pain and difficulty in parting with its good things.

Have no more commerce with the world than is absolutely necessary; and if you would have it to reverence you, treat it always with an holy severity.

There is no condition of life (poverty, riches, etc.), in which a Christian is not obliged to renounce the world, as he hopes for heaven; no man can love God with all his soul, who has not renounced the love of the world.

The world condemns without mercy all those, who either condemn, or will not follow its maxims.

Whoever loves the world will never retain the word of God in his heart.

When a man thoroughly knows this world, what its spirit is, and what its end must be, he is prepared for all events, and is troubled at nothing; looking upon himself as a citizen of another world.

Love of the world. We are equally obliged to renounce the world, the flesh, and the devil; we see plainly the sin of following the two last; we overlook this great truth, that it is the love of the world, which gives the other all their power over us, and ministers occasions of such sins as we abhor the thoughts of, till we are ruined by them

The spirit of the world is the love of sensual pleasures, which fixes the heart to this world, so that it cannot raise itself to God. God will have the heart entire; when it is filled with the world, there is no place for Him.

Religion accounts most of those pleasures criminal, and as

leading to the greatest sins, which the world calls innocent: If we are to be governed by voices,[1] religion will lose the cause.

Worldly happiness. See what it does upon those that have their heart's desires. Their faith is weak; they are less concerned for the happiness of another life; they desire to set up their rest here.

Worldly advantages. God could very easily give worldly affluence; but He kindly denies, restrains, or deprives us of them, lest we should set our hearts upon them; and that we might love Him above all things.

Worldly motives. When a man resists, on human motives only, he will not hold out long.

Worldly pleasures. They who give themselves up to pleasures, are making themselves chains not easy to be broken.

Marks of a worldly spirit. A concern for the pomp and show of life; great exactness in modes and customs; a quick sense of honour, and reputation, and praise; study of ease and pleasure; a desire to grow rich, etc.

Quesnel,[2] May 4, 1731. A man will be sure to be well received by the world when he flatters it and complies with its ways, but if he opposes it, etc.

Whoever loves the world is more disposed than he imagines to renounce God and His religion.

It is not always necessary to oppose the world (Jesus Christ lived in the world, and complied with its laws and customs), unless where we cannot otherwise oppose the love of the world.

God and the world. Whenever we take the part of truth, if we would not be deceived, let us not expect a good reception from the world.

Worship.

Public Worship. The Necessity of Joining in it. The salvation purchased by Christ is a common salvation (*St. Jude* 3), of which we cannot partake, but by joining with the Church

[1] Bishop Wilson evidently did not believe in the vox populi vox Dei in its common acceptation as = vox plebis.

[2] See note 1, p. 5. The significance of the date I have not been able to discover. It may be simply that of the entry in the commonplace book.

or body of men to whom that privilege was granted; we can receive no influence from the Head, except we are members of the Body, and join in those outward actions, the sacrament and prayers; by which communion with Christ, we are all one Body (says the Apostle, *1 Cor.* x. 17), because we are all partakers of one loaf[1] or bread. Every branch of a tree must be sapless and perish, if it has no communication with the body of the tree.

Will a man say, that he is of the household of God, who never eats the bread of God in His house, and with His family?

External Worship. We assemble together, to confess our sins to God; to pray for what we want; to give thanks for His favours; to hear His will, admonishing us to repent, and letting us know the consequence; to know the mercy and terms of our redemption; to receive and commemorate the pledges of God's goodness and mercy. By these religious acts, performed as they should be, conscience is kept awake and upon its guard, acquitting us when we do well, reproaching us when we do otherwise. These, and many more, are the uses of outward and public worship; which, when performed as it should be, will be attended with an especial grace of God.

Yoke.

"Take My yoke upon you." The generality of the world glory in nothing more than throwing off the yoke of Christ, of religion, of Christ's ministers. Do they get ease by this? Is this the way to be happy either here or hereafter?

Christ's yoke. Let not the name affright us; it is a yoke, but easier and safer than full liberty; it is a yoke that makes the practice of virtue pleasant, that secures us from the violence of our corrupt nature, from being ruined by false pleasures, that will make those crosses, that are unavoidable, to be borne with pleasure; that gives us a liberty, which the world knows nothing of, and a reward unspeakable; that sweetens our cross, recom-

[1] The symbolism of the "one loaf" has been lost in the later ages of the Church. At one time the actual loaf was divided among the communicants. Cf. the beautiful passage in the *Didache*: "Just as this broken loaf was scattered over the hills, and having been gathered together became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom." The loaves are frequently found in the paintings from the Catacombs.

penses our losses, and makes death, to others frightful, to Christians a blessing; a yoke to hinder us from ruining ourselves.

They that would make Christ's yoke easy, by dispensing with the love of God, and permitting men to love the world, are bad directors.

Zeal.

People in affliction are apt to form great designs. This is wrong. A convert by affliction should only think of mastering his corruptions; all the rest is vanity.

Zeal is no further commendable than as it is attended with knowledge.[1]

[1] Cf. *Rom.* x. 2: "For I bear them record, that they have a zeal of God, but not according to knowledge."

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